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The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: I abide with Thee, Lord Thou, Lord, art healing me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I abide with Thee, Lord Thy love provideth for my needs. Thy wisdom prospereth me.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

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Ye Must Be Born Again and Again

from the writings of

CHARLES FILLMORE

A VERY IMPORTANT work in soul culture is the establishment of a faith substance. Once we discern this law of soul building by faith, we find the Hebrew Scriptures full of illustrations of it. The 1st chapter of Luke's Gospel tells us how Elizabeth and Zacharias were told by an angel that they would have a son and his name would be John. Zacharias was burning incense at the altar in the exercise of his duties as a priest. This means that when the mind is looking toward Spirit, even if it be in a blind way, and is seeking spiritual things, it will become spiritualized. The burning of incense typifies spiritualization. Zacharias represents the perceptive and Elizabeth the receptive qualities of the soul. When these two work in conjunction in prayer, meditation, and aspiration, the soul is open to the

higher thoughts or angels that bring the promise o a new and definite state of consciousness. Zacharia doubted the promise of a son because his wife wa past the age of childbearing, and because of hi doubts he was stricken dumb. This means that whe we perceive spiritual Truth and doubt it, we retar its outer expression; it cannot be spoken into man festation through us because of our doubt. All th growth is then thrown upon the soul. Elizabeth "hi herself five months," but when the soul begins t feel the presence of the new ego or new state of co sciousness, then we again come into faith expressio the speech of Zacharias is restored.

It was the same way in the bringing forth c Jesus. A promise was first made to Mary, and Josep was assured that the child was the offspring of th Holy Spirit. This represents a still higher step in th work of faith. The bringing forth of John the Ba tist is the intellectual perception of Truth. The i tellect grasps Truth first. The next step is the brin ing forth of substance and life in the subconsciou ness. When we have given ourselves entirely Spirit, we may do things without knowing exact why. That is because faith is at work in us, and eve if we do not know the law and cannot explain fai to the outer consciousness, it continues to do i perfect work and eventually brings demonstratio

It is taught in the Bible that Jesus was born in the human family to save its people from extinctio that, according to Paul, as in Adam all died so Christ shall all be made alive. A psychological stu of the whole situation proves this to be virtual true. Millions have accepted Christianity on fai

nd have found peace of mind and spiritual satisfac-
ion without understanding the fundamental mind
principles upon which the redemptive system rests.
This is proof that there is more to Christianity than
he surface acceptation of Jesus as mediator between
God and man.

Jesus became the Great Teacher, who knew what
vas in mankind; He began His evolution with Spirit.
He is the "only begotten Son of God"; He is the
ype that we should strive to follow, not only in
piritual culture and in soul culture, but in physical
ulture. If we would bring forth the very best that
s in us, we should study the methods of Jesus Christ.
tudy them in all their details, get at the spirit of
verything that is written about this wonderful man,
nd we shall find the key to the true development
f soul and body. If we will carry out His system,
here will be revealed to us a new man, a man of
vhom we never dreamed, existing in the hidden
ealms of the subconsciousness.

In individual consciousness the I AM is the Son
f the God idea, and all the possibilities of Princi-
le, through that idea, are open to us. To "know
nyself" is to know that we are I AM, and not flesh
nd blood.

It is this I AM that is born of flesh and born of
pirit. It is not flesh, neither is it Spirit, if by Spirit
meant a state of consciousness. It is just I AM, the
enter from which all states of consciousness are
enerated. Speaking definitely, it is never born into
ny state of consciousness, because it always trans-
nds all conditions. It is the supreme dictator that
etermines the state of consciousness in and through

which it will function. "I will be what I will to be is its dictum.

I AM may choose to be born into the flesh, an it may choose to be born into the Spirit. By its de cision it sets in motion the machinery of the un verse to carry out its will. "Legions of angels" haste to obey its call when it knows who and what it is.

It is evident that we have, at some time, chose to be born into the flesh or we should not be in i If we have had enough of flesh, it is our privilege t drop it out of our mind and to be born of Spiri "That which is born of the flesh is flesh; and tha which is born of the Spirit is spirit." The "flesh" is state of consciousness; the "Spirit" is a state of con sciousness.

The new birth is simply the realization by ma of his spiritual identity, with the fullness of powe and glory that follows.

"For God so loved the world, that he gave h only begotten Son, that whosoever believeth on hi [His own divine self] should not perish, but hav eternal life." Not only are we to believe in our ow divinity, but we are to accept the example of th divinity expressed by God through Jesus Christ.

To believe in Jesus is to believe that in the r generate state we are to be, like Him, "joint-hei with Christ." This belief must then lead us to a d sire and an effort to attain our inheritance, becau then we know that there is no other thing in th universe worth striving for. Every person in his rea true self desires to be just as great and just as goo as it is possible for him to be. The open door to th attainment of this objective is to believe in one's ow

divinity and then to raise oneself to its level by following the example of Jesus.

This text reveals the heart of the glad tidings of Jesus to mankind. In love God gave His only-begotten Son, the fullness of the perfect-man idea in Divine Mind, the Christ, to be the true, spiritual self of every individual. By following Jesus' example of recognizing and acknowledging the Christ in our every thought, word, and deed, thus unifying ourselves with His completeness, the outer will become as the inner; we shall be like Him; we shall know Him as He is. He who truly believes "cometh not into judgment, but hath passed out of death into life."

Many have caught sight of the fact that the true body of Christ is a state of consciousness in man, but few have gone so far as to realize that this body is a temple in which the Christ holds religious services at all times. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Under the direction of the Christ, a new body is constructed by the thinking faculty in man; the materials entering into this superior structure are spiritual substance, and the new creation is the temple or body of Spirit. It breathes an atmosphere and is thrilled with a life energy more real than that of the manifest man. When a person has come into the realization of his true Christ body, he feels the stirring within him of this body of the indwelling Spirit or Christ. He knows what Paul meant when he said: "There is a natural body, there is also a spiritual body." "If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new."

None of us has attained that supreme place i consciousness where he wholly gives up the materia man and lives in the Spirit, as Jesus did, but w have a concept of such a life and His example show ing that it can be attained. We shall attain it whe we escape the mortal. That does not mean tha we must die to get free from mortality, for mortalit is but a state of consciousness. We die daily and a reborn by the process of eliminating the thoug that we are material and replacing it with the trut that we are spiritual. One of the great discoveries c modern science is that every atom in this so-calle material universe has within it superabundant li elements. God is life and Spirit and He is in eve atom. We release this spiritual life quality by den ing the crust of materiality that surrounds the cel and affirming that they are Spirit and life. This is t new birth, which takes place first as a conception the mind, followed by an outworking in body a affairs.

The Pharisees refused to be baptized by Joh They did not consider that they needed the reper ance that he demanded. They thought they we good enough to take the high places in the kingdo of God because of their popularly accepted re gious supremacy. Many people refuse to deny th shortcomings. They hold that they are perfect Divine Mind, that it is superfluous to deny that whi has no existence. But they are still subject to t appetites and passions of mortality, and will co tinue to be until they are "born anew."

The new birth is an uncertainty to the intellect Christian, hence there has gradually evolved a po

lar belief that after death the souls of those who have accepted the church creed and have been counted Christians will undergo a change. But in His instructions to Nicodemus Jesus makes no mention of a resurrection after death as having any part in the new birth. He cites the ever present though unseen wind as an illustration of those who are born of Spirit. The new birth is a change that comes here and now. It has to do with the present man, that he may be conscious of the "Son of man," who is the real I AM in each individual. "And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven."

This chapter of John contains some of the vital truths taught in Christianity: the evolution of man from natural to spiritual consciousness, and the incarnation of Jesus Christ as the divine pattern for all men who are seeking the way of life.

Paul urges in many of his writings that we have the mind of Christ; that we let Christ be formed in us. This has usually been taken to mean that we are to imitate Christ. This is good as far as it goes, but it does not go far enough. To follow Jesus Christ in the regeneration or new birth we must fulfill the law of body building, which is a reconstruction of the corrupt cells: "This corruptible must put on incorruption." To accomplish this and make our body conform to His perfect body we must see Him as He is in His perfect body. This perfect body exists as an ideal body in us all. By mentally concentrating on this perfect body and focusing all the powers of our soul upon it as the vital life of the physical, a transformation will begin that will finally raise the

physical to divine stature. Paul points out the way in II Corinthians:

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

In politics and in government upheavals are a work. The rights of men are no longer theories; they are about to become real conditions in the world o affairs. So from any plane of observation that may be chosen, we can assert with conviction that a crisi is here. Something is happening. All along the lin are evidences of the birth of the Prince of Peace. A higher state of consciousness is bursting full-blown upon the whole race. It is everywhere, and those wh are most open to its influx are being rewarded. Th power is abroad in the earth, and it calls to men an to nations, "Come up higher."

All this presages a new state of consciousnes for the whole race. It is the beginning of the visibl reign of the Christ, whose seed man was Jesu of Nazareth. Every state of consciousness is fir planted as a seed idea by some individual. So Jesu of Nazareth planted the seed thoughts that are no springing up in so many forms and shapes. He was who went into all the domains of thought an formulated ideas that have waited for a people wh could comprehend and utilize them. We are th people. The dawn of the millennium is in our kee ing. We possess the keys that open the gates of th New Jerusalem.

Spiritual thinking is the pioneer that opens th way into the new birth, but it must be followed

spiritual acting on the part of every faculty. "Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

In the Sermon on the Mount, Jesus laid down the law for those who desire to follow Him into the regeneration—to be born again. If you seek this spiritual birth, examine your daily life and see whether you are conforming to its requirements.

If you are angry with your brother, you will be in danger of the judgment. "Agree with thine adversary quickly." Does this allow the intervention of the courts to settle your disputes? Did you ever know a man who went to law, to agree with his adversary quickly?

Judicial courts are not known in the Spirit, and you can never be born again or expect the help of the Spirit in your affairs so long as you believe in securing your rights through such contentious channels. If you are sincere in your desire to be born into the Spirit, shun all the entanglements of the world's legal machinery. It is a snare and a delusion. Your triumphs through its methods will in the end turn to dust and ashes. "If any man would go to law with thee, and take away thy coat, let him have thy cloak also." Trust the defense of your rights to the law of Spirit, and you will be victor in every instance. You may appear to lose both your coat and your cloak, but do not worry. Your judge is the almighty equilibrium of the universe, and all men and all things are obedient to it in its "day of judgment."

Do you love your enemies? Do you bless them that curse you, do good to them that hate you, and pray for them that despitefully use you? This is re-

quired of one who seeks the new birth.

Are you laying up treasures for yourself upo earth, "where moth and rust consume, and wher thieves break through and steal"? If so, remembe the primal law of thought generation—the gluin of the ego to the things that it consciously seeks "for where thy treasure is, there will thy heart b also." You cannot float out into the ethereal sub stance of the Spirit with bags of gold in each hanc

Do you allow your mind to drift with the curren criticism of the world, magnifying the error an minimizing the good? This mental habit of the ig norant flesh is carnal judgment—darkness and ig norance seeing themselves reflected in all the un verse. Beware of this subtle adversary who goes fort ostensibly to reform the world.

O Son of God and Son of man! realize what an who you are. Know consciously what Jesus so su cinctly stated: "No one hath ascended into heaver but he that descended out of heaven, *even* the Sc of man," the one having his being in heaven.

Your being is in heaven—the spiritual co sciousness. You descended from that high estat you belong there now. You are there now if you w but realize it and will but comply with the laws heaven. God is here now in our very midst. Tl Spirit is here, taking account of our every though The Father loves us with His infinite love. We a His in truth and must be His in consciousness.

Abhor that which is evil; cleave to that which is good.—PAUL

Imagination

L. STEVENS HATFIELD

LIFE IS NOT always a matter of physical inheritance. In its inception it has its source in God the primal energy that inheres in all things. One of ›ur greatest means of contacting life, energy, power s our imagination.

Webster says that imagination is the act or power f forming mental images of objects or things not resent to the senses, hence mental pictures of new deas. In other words we form pictures in our mind's ye of what we wish to see become manifest in our ife.

Imagination is a medium through which we make onscious connection with Divine Mind. We use constantly, consciously or unconsciously, so it be-ooves us to learn to use it aright and thus identify urselves with our true being.

All mankind has the power of imagination, of naking mental pictures, of seeing things with the nind's eye. It is one of God's choicest gifts, for it is ne He used to produce the universe. "God created . . in the image of God," that is, according to the imagination" or idea or picture that He held in nind.

The first command of God was "Let there be ght." Light we recognize as understanding, thought. Ve have the same light in the same form, namely deas. The great tragedy is that so often our ideas are ark instead of light. They are negative instead of

positive. We get our feet wet on a rainy day and at once we have an idea, a picture, of a cold. We plan a vacation, think of taking a journey, and we at once begin to wonder if we have sufficient funds, thus creating a picture of lack. We wonder if the train or bus or plane will be wrecked, if our tires will hold out. We have an idea, a picture, of disaster. We form mental pictures of what we do not want and then wonder why bad luck, as we call it, dogs our footsteps.

The things we continually picture in our mind are what will be outpictured in our life. This is the law. There is an old saying that seeing is believing which we in Truth should turn about. Instead of saying that seeing is believing we should say believing is seeing! If we believe a thing is possible of accomplishment we can see it with our inner eye and work toward it, and soon we can see it with the outer or physical eye, soon it will become manifest for us.

What is our greatest desire right now? Is it health? More money? A different environment? Health for a loved one? Friends? A job? Success in some undertaking?

First ask yourself whether this is right with Christ. Will He approve of this? If you can truthfully answer yes, relax, close your eyes, let all tensenes ease out of taut nerves, tired muscles, bound organs. Turn your mind inward, where it contacts the mind of God and mentally see yourself in possession of that which you desire.

See yourself surrounded by friends if that is what you want. See yourself in your desired environment. See yourself doing the work you want to do. Behold

yourself possessed of health, radiant, vitalizing, rejuvenating health. See yourself as you would be if you possessed wealth.

Open your mind, assume a receptive attitude, and let your desire flow forth to you.

Do not doubt.

Do not question.

Do not begin to wonder how your desire may take form. Simply see yourself as you desire to be.

While you are in this receptive mood quietly give thanks to God for the abundant good He is showering upon you. Do not tell God how you want it to come. Just thank Him that it is come.

When you have finished your silent contemplation do not return to a state of negative thinking. Do not drop your picture of fulfilled desire. Bless and give thanks continually. Keep your imagination working. Refuse to see anything but what you want. See yourself always as strong and vital and happy, free to do the work you love, surrounded by kindred souls with whom you can share the fruits of your victory.

Use your imagination to create the pattern of what you desire to see manifest in your life. Use your power of thought to draw from infinite Mind all the ideas relating to the particular goal toward which you are striving. When you have the picture perfected, when you can see yourself doing what you want to do, then start doing something about it. Do the first thing that comes to mind. God speaks to us through ideas. Be alert to catch these ideas.

If your desire is to paint, get the materials together and start painting. If it is to write, start writ-

ing. Use the same tactics you would if you wanted to bake a cake or build a house. You would first assemble your ingredients, your materials, and then you would begin to work with them. You would do something about your desire, knowing full well that it would take more than wishful thinking, more than dreaming, to produce the thing you want in usable form.

That was the method Jesus used, as you will see if you read the account of His healings in the Gospels. He pictured perfection in His mind; then called it forth by some action on the part of those He healed. Read His commandments. To the man with the withered hand He said, "Stretch forth thy hand." To Lazarus He cried, "Come forth." To the man born blind He said, "Go, wash in the pool."

So it is with us, when we see perfection in and about us we call it forth by applying ourselves to whatever Spirit leads us to undertake. With the dawning in us of the Holy Spirit we feel equal to the solving of all our problems and in this state of mind we are confident and courageous.

Imagination is power. What you picture—imagine—in your mind day after day and week after week must come to pass. "As he thinketh within himself so is he." We think in pictures. What we picture we produce.

If we keep seeing ourselves as sick, we shall never be well. If we keep seeing ourselves as poor and downtrodden and out of our desired environment, we shall never rise above lack and inharmony; we shall never succeed; for "as a man thinketh within himself [seeth in his mind], so is he."

A thought held steadily in the mind will grow and increase until it fills the entire consciousness. That applies to a positive thought of Truth or a negative untruth; so it is most important that we keep to positive thinking.

If you seem to have problems to meet today in the home, in your business, or in your work, just get quiet a moment and acknowledge—see—the Christ presence straightening out all your affairs. See divine order established. Picture to yourself the Christ righting your problem. A new idea, an apt word, a feeling of security will become yours so that you can begin at once to work out your problem according to the Christ standard.

In Truth we always remember that we are channels through which good flows, we see things as they are in their Christ perfection, and we declare, "The Father abiding in me doeth his works." We take the picture and God develops it so that the picture becomes a reality!

Consecrate your power of imagination, of vision, to God today. God through you sees all things as they are in Truth. Your way is now made clear. It lies before you as a bright, beautiful avenue of opportunity of joyous service and true attainment. Your mind is illumined and inspired as you follow His guidance. God sees only perfection, so if we see as He sees we likewise see only perfection.

Writing to the Corinthians Paul said: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." True judging requires that we use our

mind's eye to see the reality or the good that unde lies any adverse or negative situation.

To human sense it may seem foolish to say tha we are well when to all outward appearances we ar sick; to say we have plenty when our purse is empt Yet in Spirit there is only health, there is only plent Our business is to turn our vision toward health an plenty and hold it steadily there as we go our huma way. We hold our thoughts steady to the Truth, ou eyes on our goal until that which we see with ou mind's eye is made manifest to our visible sight.

"The light of the eyes rejoiceth the heart."

"Lift up your eyes on high, and see who hat created these."

TODAY'S BREAD

Grace Noll Crowell

Bread for today—this is the only bread
For which I pray:
A sweet sustaining loaf to break
Each passing day.

Strength for today—strength to do my task
Is all I ask.
I have no need at all to borrow
Strength for tomorrow,
And so I pray: "Give us this day our daily bread,"
As Thou hast said;
And give me, dear Lord, the blessed strength
For the day's good length.
Thus shall I move through life, divinely led,
And nourished by Thy holy bread!

The Tone of Your Voice

ELIZABETH LANDEWEER

NOW AND AGAIN I get out of patience with our vocal medium of exchange, those tight little corsets of words, this continually trying to force the camel of thought through a needle's reluctant eye. At such times I think, "Oh, for brave new words to say what I really mean!"

When talking to my neighbor it often seems that we are merely trading pretty conversational shells on the shores of an infinite ocean of thought. She calls over the back fence while I'm pinning shirttails on the line to tell me that her beans have sprouted and come up over night. I say, "That rain yesterday must have popped their jackets for 'em." Whereupon we twinkle at each other in amused frustration. There is so much more implied in even the simple sprouting of a bean than ever can be said, and we both know it. No wonder we take refuge in trivialities.

Have you ever tried to describe the texture of the sky—perhaps of a morning when the light is welling softly through space and the whole heaven seems luminous? Did you ever fit the proper and final word to a single incandescent drop of dew? It cannot be done. You must go out and look for yourself.

It does not take long to arrive at a verbal impasse in any direction. Modern advertising takes a daring leap at the hurdle, and we often smile at the result. Yet there is no denying that a million women will either buy or want to buy "perfume that breathes

the subtle magic of an ancient oriental garden." "Tinkling windbells." "The song of an unseen finch —and you beside a moon-drenched pagoda, one with silence and elusive mystery." We get a healthy laugh out of such absurdities. Yet suppose the advertiser had said, "We have for sale a mixture of oil of cloves, synthetic verbena, and doubtful lilac, combined with a soupçon of civet and a wee hint of garlic"!

This isn't an article on advertising; but it is clear that while the words themselves may fall short, their implications or the pictures they call to mind cover the shortage and often go far beyond it. After all it isn't so much what you say as how you say it.

When I take up my Bible and turn to the message of Jesus, I am awed over and over again by the masterful way in which He molded words to His will, how adroitly He made them do His bidding. Jesus had things of tremendous import to reveal to simple fisher folk who were not much versed either in words or in spiritual perception. Yet Jesus chose these very people, humble and unschooled though they were, to pass on His great message. He told them as much when He said, "Ye did not choose me but I chose you."

How to get around the obstacle imposed by their lack of understanding! Jesus solved it forthrightly. He made His words describe familiar pictures in their thinking. Not even untutored men could deny the obvious "faith as a grain of mustard seed." Had they not all seen and known the sunlit glory of the wild mustard flowering along the fields and hills?

Nor could anyone miss His true meaning when

He told them, "I am the vine; ye are the branches." Were there not vineyards all about them—vines springing from the rich earth, the branches reaching out delicate tendrils, and in season the purple fruit? It was an object lesson that lay right before their very eyes. Yet Jesus spoke always from within, and His words need to be interpreted within the soul of the listener. As He said to Peter, "Feed my sheep," or to Nathanael, "Because I said unto thee, I saw thee underneath the fig tree, believest thou?" Verily, the words of Jesus mean all things to all men.

Words, I believe, are nothing more than the single notes (as in music) whereby we convey the tones and overtones of a higher symphony of meaning. The tone of your voice—how much it means! In carrying on the business of daily life we utter a host of words that seem trivial to our ears, that seem to have no quality lasting beyond the exigencies of the moment. Yet when the day is done and the echo of our voice has died from the street and the shop, there is a residue in the mind, the overtones of love, envy, malice, joy, faith present when the words were said.

I once felt greatly misunderstood by a colleague whose good opinion I valued. We could never seem to find a common meeting ground and each encounter with each other left me feeling frustrated. I felt I simply could not get myself across and even the attempt was foolhardy. Now, after many years, the sound of his voice comes back to me, and I hear clearly tones to which I once was deaf. It did not dawn on me that my colleague did not speak in my language, that his whole speech was directed to the inner ear of my higher self! This experience has made

me want to add a new beatitude to my list of beatitudes: Blessed are they who love us enough to speak to us from within as Jesus spoke.

Oftentimes the tones of my mother's voice come to mind with that loving, protective inflection that was all her own. When I hear those remembered accents, at one stroke the years dissolve, my thankful tears well up, and I whisper, "Mamma," like any four-year-old.

In moments when I am greatly troubled, it is my father's voice that comes to me with its overtones of hearty cheer. I hear how stoutly his tenacious faith comes booming out in song:

> "Come, thou fount of every blessing,
> Tune my heart to sing thy grace,
> Streams of mercy, never ceasing——"

Or I hear him affirm with might and main, "What a friend we have in Jesus!" Thank God for mothers and fathers who store their children's minds with the rich heritage that lasts throughout the years!

I think the words of Jesus must have had overtones of beauty beyond compare. Even after the passing of centuries can we not almost hear His tender accents? Does not the sound of His voice come now and then to the hearing ear of our spirit? As when He admonished Martha that she was unduly concerned about household affairs and that Mary had chosen "the good part." As when He spoke the dramatic words to Lazarus "Come forth."

As for myself, I seem to hear His speaking voice most plainly in two particular passages from the Gospel of John. In that moment in the darkness before dawn when Mary comes into the garden seeking

Him, grieving that they had taken away her Lord, and she knew not where they had laid him, it is not Mary only who seeks Him but I.

And when at last she hears the well-loved, familiar voice as it speaks her name, I too hear His accents like music in my own soul. He says, "Mary." But it is my name He speaks with such infinite love and yearning.

Again I seem to hear Jesus as He walks and talks with His disciples before Gethsemane, as He hints to them that the things He had told them have hidden meanings. Jesus tells them that the hour is coming when He will not need to speak to them "in dark sayings" but will tell them plainly of the Father. Then He goes on to say: "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

After He had finished speaking, the disciples affirmed their faith in Him openly, saying, "Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

Jesus answered them with a wistful query of four short words, words fraught with a depth of understanding of every human frailty. The words ring in my own heart: "Do ye now believe?"

Can you not imagine the very tone of His voice, and how it conveyed His forgiving love?

Do I now believe? Yes, I believe. And I believe that the overtones of His voice will go ringing down the world till the hearts of all men are tuned to the love that "passeth all understanding."

Power in Nonresistance

CHARLES H. KYSON

INTELLIGENT PERSONS seek not the easier but rath the more effective way to overcome social frictio and war. History records progress, and the effo for peace expands. While fear and greed threate to undermine civilization, the need for security, na survival, forces mankind to find some rational mea of ending strife.

A means or procedure that is finding growing a ceptance is one that can solve both personal ar world problems if given a broad application. Trad tion scoffs at it, but its logic commands increasir attention. It is the practice of nonresistance.

The opposite of nonresistance, resistance, sti finds ardent advocates, but observation indicates th its negative phases hinder success, obstruct healt and discount happiness.

In mechanics friction or "resistance" is a fo that science combats relentlessly. Imagine trying t run your automobile without oil! The result would b burned-out bearings and a ruined engine. It is th inequalities in the surfaces of parts sliding again each other that creates friction. This destructive a tion is prevented by a film of oil that levels out th inequalities and thus lessens resistance. While mechanics friction is an enemy, in human relatio resistance is frequently considered a virtue.

Often it is awarded the accolade of conservati opinion. Conditions of friction or resistance in m

chanics are parallelled in human affairs. Resistance incites resistance. When antagonisms flare invective follows, tempers blaze, and a feud is born. Antagonists withdraw angrily away from sane agreement and co-operation. Hot tempers pay dividends of disaster. World politics and industrial relations too often generate frictions that blare from radios and haunt headlines. They may be news, but they are not progress.

Another form of resistance is inertia, antagonism to progress and new ideas. How to overcome this form of resistance is aptly illustrated in mechanics. Observe a locomotive engineer starting a long train of heavily loaded freight cars. If he were impatiently to jerk open the throttle, the resulting roar of exhaust steam, billowing smoke, driving wheels spinning against the steel rails, would contribute a spectacular picture of violent force applied futilely.

The skilled engineer, by contrast, opens his throttle gently, applying the power gradually with steadily increasing force. The huge locomotive, responding with powerful snorts, surges to its task; slowly resisting tons of dead weight give way, the train gains speed and thunders on its way.

It is like overcoming human resistance by poise, patience, and insight, attributes that are perfected as divine law is applied. Observe the skilled salesman countering sales resistance: tactfully he turns attention from a contested point. He points out further merits in his proposition, the crisis passes, and the objection is forgotten in a newly aroused interest. Here the salesman has unconsciously applied the law of nonresistance in a practical way.

Jesus realized clearly the force of traditiona wrong thinking and the failure of the physical sense to testify accurately. He warned, "Judge not accord ing to appearance, but judge righteous judgment." Jesus stressed the necessity of nonresistance in thes oft-disregarded and contested words: "To him tha smiteth thee on the *one* cheek offer also the other and from him that taketh away thy cloak withhol not thy coat also."

The words of Jesus as authoritative interpretatio of the laws of Spirit are significant. Modern dis coveries in biochemistry confirm the wisdom of Hi words. Quick anger, smoldering resentment—an kind of resistance or friction in human relations— upsets the bodily chemistry and produces both men tal and physical ills. Their cure lies in the cultivatio of greater self-control and of emotional maturity, i substituting the attributes of Spirit.

Nonresistance smooths out business, social, an human relations. As one grows in the Christ con sciousness, one's natural impulse is to co-operate wit others; one's attitude inspires a like attitude i them. Everyone recalls instances of barriers of re sistance and prejudice that have fallen before help ful friendliness. Here one sees the divine law o cause and effect in practical operation.

Right here we can point to a usable truth con cealed in words often misunderstood. In pronouncin the Beatitudes Jesus instructs His listeners: "Blesse are the meek: for they shall inherit the earth." Be liefs gained in the rough and tumble of life seem to contradict this and make acceptance of its trut difficult. Christians have generally ignored thes

words, leaving their realization to some future millennium. But if Jesus is our way-shower to effective living, we must recognize the practical significance of His words and try to discover the real message in this beatitude.

The key words require analysis. Mention "meek" and active scorn often flares. Many conjure up the fawning Uriah Heep of Dickens's novel or else a spineless wreck who spiritlessly refuses to resent the kicks and insults of a contemptuous world. So common is this misconception of the word meek that the meaning of the beatitude has been distorted for many Bible students.

But in this magic word meek dwells a secret of importance to all who would experience greater happiness, health, and prosperity. Meek is a word for which no good synonym exists. It designates a mental state of receptivity to the will of God, an unshakable faith in Him, a joyous confidence in and a willingness to accept His guidance in one's affairs. Holding this idea, one easily attains proper balance, giving due weight to the factor of spirit in one's experience.

The power of meekness is well illustrated in the opening chapters of Exodus, which relate the adventures of Moses, who was called "meek" by the author of Numbers. Moses' task was to free his fellow Israelites from the slavery of Pharaoh, whose record of stubborn resistance and duplicity is hard to parallel in history. The record tells how the meekness of Moses overcame the craftiness of Egypt's king, forcing him at last to heed the plea of Moses: "Let my people go."

In contrast to Pharaoh, who resisted the logic o new ideas, Moses was receptive to them. When th Lord confronted him with the phenomenon of th bush that burned yet was not consumed, Moses wit an open and scientific mind conceded the power o the Lord. Rapidly he developed understanding faith in meekness he accepted the Lord's direction, a though the divine ideas revealed to him were strang even revolutionary, compared with those he ha formerly held.

Meekly following divine direction, Moses tra eled to Egypt, explaining his revelation about the freedom to the Israelites. A feeling of dismay surge in him at the resistance his ideas aroused in many o those whom he would help. With his staff he pe formed the miracles the Lord taught him. Whi they marveled and some worshiped, others still r sisted. Habit and tradition had so channelized the thoughts of submission to slavery that they could n conceive of being free; for them there could be r land of milk and honey.

Moses then tried to impress the irascible Pharao with the power of the Lord by turning his rod into serpent. Yet as soon as the royal sorcerers throug their evil suggestions convinced the Pharaoh of the ability to match the magic of Moses, he scoffed at t prophet and would have him cast out. The undaunt Moses warned Pharaoh of the action of the law retribution that would turn the waters of Egypt in blood. Then truly Moses faced a wrathful king a hostile court, and the tribulations of the Israelit multiplied.

The troubles of Moses really began when he l

gan presenting his ideas to Pharaoh. The plea of Moses, "Let my people go," the Egyptian king scornfully rejected. In petulant resentment he ordered the Israelites to perform the impossible task of making bricks without straw and enforced his temperamental edict with the lash.

And how did the divine law of cause and effect function? What was the ultimate reward of these two?

Pharaoh's folly of resistance and duplicity brought a succession of plagues upon Egypt. These impoverished his country; brought suffering and disaster upon his people and himself; wrecked his prestige, threatened his throne, even his life. Finally, driven by fright and desperation, Pharaoh submitted to the stern demand of Moses, "Let my people go!" In a frenzy of final resistance and senseless guile Pharaoh recanted, sent his army after the fleeing Israelites. And the waters of the Red Sea surged over the mighty army of Egypt and they ceased to be.

The meekness of Moses rewarded him richly. It gained for him everlasting fame; he became the savior of his people, leading them triumphantly to a "land flowing with milk and honey" despite their resistance and complaints. Meekly he followed the Lord's direction and thus defeated a powerful king and a hostile court. At the age of one hundred and twenty-five he still retained his vigor, the physique and health of a young man. The success and achievement of Moses illustrate the validity of the promise of Jesus that "the meek . . . shall inherit the earth."

Interpreting spiritually the phrase "inherit the earth," we find it means to maintain dominion over

outer experiences; to harmonize these and attain a balanced success in spiritual and temporal affairs. For the understandingly "meek" nonresistance minimizes friction in personal relations. The meek ones are to inherit the abundance of good that a generous and compassionate Father is eager for them to possess. The meek reverently conform and joyously yield in prayer and meditation to the direction of Divine Mind. In their prayers they acquiesce in the divine will: "Father, while I have outlined my plan and desire, I now release it to Thee. Let it be done only by Thy will and in Thy perfect way. It is done! Father, I thank Thee." Thus is concluded the prayer of the understandingly meek.

Those practicing meekness and nonresistance live more richly and easily. By conforming to and understanding this law they win success, prosperity, and often fame. To them the promise that the meek "inherit" has significance; they prove it!

EMOLUMENT

I did a public noble deed,
The kind that men approve and laud:
I heard the watching world applaud.
I did a secret noble deed:
None saw my hidden charity;
My peace-filled heart rewarded me.

—*Frank David Harris*

Who Is the Servant?

WILLIAM A. CLOUGH

ONE SUMMER when I was about four my father and mother planned a trip to Niagara Falls with another couple. Someone was to stay at home with us children (I was the youngest of seven) to give my parents a chance to leave responsibilities behind for a few days and be free to enjoy themselves.

The morning they were to start I put up such a storm of protest against being left that my parents finally got me ready and took me along. I won my point, but I know now that my going lessened the pleasure of the trip for them and did me no particular good.

They said they didn't have the heart to leave me when I cried so. They wanted to be kind, like all indulgent parents, but actually they were encouraging me to be selfish. They were letting me use them for my own ends.

Experience has taught me as I have grown older that life is not indulgent. God, the author of life, is not an indulgent Father. He cannot be "used."

I have learned too that God, unlike my parents, does not give until I am ready to receive. I was too young to benefit from the trip to Niagara Falls, but my parents gave it to me because I cried for it. God does not do that no matter how loudly we cry. He does not withhold anything, but by our unreadiness we thwart His giving.

I wonder if all of us, even the most advanced in understanding of Truth, do not make the mistake at times, without realizing it, of trying to get something for nothing. We want the goods without paying for them. We want the pleasure of playing the violin without the work of practicing.

Truth teaches what Jesus taught, that God is our loving Father and gives us all things. At the very outset He has given us His own Spirit, the potential source of all things. We are told again and again that whatever we ask, believing, we shall receive. In fact Jesus said that God knows and supplies our desires and needs even before we ask.

Mentally accepting all that, I have at times said in effect, as perhaps you have too: "All right, I honestly desire this or that. It seems right for me to have it. I'll ask God, and He'll give it to me. I have His word that He will."

I ask. I pray earnestly. But there isn't a single sign of my prayer being answered or even heard.

I remember once when confronted by what seemed to be a very serious problem I earnestly repeated the words Peter used in healing the lame man at the Temple gate. " 'In the name of Jesus Christ of Nazareth'—let this be done." Nothing happened.

When I began to write stories and articles for magazines I prayed that they would be accepted. I asked God to soften the hearts of the editors and make them like my stories. But they came right back with rejection slips. I put the best I knew into them and all the faith I could summon into my prayers but they still came back.

Again, my daughter was looking forward with a great deal of pleasure to a certain scheduled trip. The night before she was to start she had a slight sore throat and expressed concern. We told her not to worry and suggested that she take her mind off the apparent sore throat and believe that she would be entirely well in the morning. The next morning she was too sick to get out of bed.

You have had similar experiences. Everyone has. We pray for things, and we don't receive them. We cry to God to ward off a blow, yet the blow falls.

Does that mean that there is no truth in this teaching of "Ask and ye shall receive"? Shall we dismiss it as a theory that doesn't work or that only works for some persons sometimes? Or shall we try to discover why Jesus said it works for everyone?

He said it is an unfailing law. He repeated it many times. He demonstrated it. As I read the Gospels I find that whatever Jesus asked really was done. He had to meet the same kind of problems that you and I have to meet and many a lot worse, and He overcame them all. He said: "You can do the same. You can do all these things and more."

Why then doesn't it work for me? Why don't I receive what I ask in prayer?

I read of the times when Jesus prayed on specific occasions and how quickly His prayers were answered in outward manifestation. Then I see there was one exception. There was one prayer that wasn't answered. In the garden of Gethsemane Jesus asked God to save Him from the cross. But He quickly added, "Nevertheless not my will, but thine, be done."

Just once He seemed to put self-interest first and even as He did it He knew that the prayer would not be answered. He knew His Father could not be "used."

When I pray that my manuscript be accepted or that this or that good come to me and mine I am making myself the center of my prayer. I am asking God to serve me. I am trying to use Him. My underlying motive, unrealized at the time, is not to serve God but to use God to serve myself.

When the Tempter in Jesus' mind said, "All these things will I give thee, if thou wilt fall down and worship me," He answered, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

That was Jesus' platform and He never deviated from it but just that once in the Garden. I see that it must be my platform if I am to receive what is offered me. I see it is the only right and just way.

I wonder if many of us do not get the wrong slant on Truth sometimes. I wonder if we do not say "This is wonderful. I can get rid of all my pain and trouble. I can be happy and prosperous and free. When my body is healed I'll be happy. When my worries are all gone life will be glorious. When I am prosperous I'll be able to do all the things I yearn to do. God will make it all possible for me. I will pray and believe and it will be done."

It is quite obvious that with such an attitude I shall center my prayer on myself and not on God.

The law of life says God cannot be "used." Truth cannot be "used." That isn't easy to learn. We want things so badly that we are likely to tell God to see to it that we get them. And God goes right on acting

according to His wisdom, not ours. For God is fixed and irrevocable law and principle.

Our Father does love us. He is ready to take all burdens from us. He is ready to give us good in unlimited measure. For God is good. God is love.

But we have to be ready to receive. God does not give abundance of good until we are conditioned in our spiritual understanding to appreciate and make right use of it. That is part of the law.

A great many people have material abundance although they are not advanced in spiritual consciousness. But no one attains the fullness of true abundance and all good in his life before he is inwardly prepared to receive it. My failure to receive does not indicate that God is not ready to give but that I am not ready to receive.

How can I get ready? Jesus pointed the way. He said: "Worship the Lord thy God, and him only." "Whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister." "Seek ye first his kingdom, and his righteousness."

Jesus was the servant of God and of man. He was the servant of the ideal, of Truth. Every truly great person is a servant. Who is it that inspires the highest affection and admiration in any circle? Isn't it the one who gives the most loving service?

I know a mother who spends much time in the kitchen baking all sorts of good things to eat. There is always a wonderful aroma coming from her kitchen, and everyone who comes into the place sniffs and smiles. She keeps her own table laden and is continually passing out things to friends and neighbors.

I know another mother who stops in at the bake shop and the delicatessen on her way home from a bridge party and hurries to throw a meal together for her waiting family.

The conduct of these mothers is reflected in their family life. The members of one family are healthy and happy. Those of the other are inclined to be sickly and quarrelsome.

I see that Jesus' way must be my way. Only as a servant can I truly love and truly express the Christ Spirit in me. Only as I give up my lesser self and my selfish desires can I receive the good that God wants to give to me and transmit to others.

When I think of the things of the Spirit, seeking "first his kingdom, and his righteousness," I am filled with loving desire to serve. I want to be good more than I want to have good. Immediately God pours out His gifts of good, first spiritual good, then material.

Serving unselfishly, I gain more than I give. That is fulfillment of the law. There is never an empty vessel. My prayer is a prayer for good according to God's wisdom. I pray for guidance to be a good and faithful servant. Spirit within takes its rightful sway over me, and I am ready to receive.

My Father gives me the riches of the kingdom, riches of spirit, of mind, of body. All things are mine.

PHILLIPS BROOKS SAID: *Prayer is not coaxing God's reluctance, but taking hold on God's willingness.*

The Indestructible Now

WORRAL G. SONASTINE

ONE OF THE most important factors in the study and application of practical Christianity is the realization that "now is the acceptable time." There is nothing to wait for. God and His universe are just as perfect and complete now as they ever will be.

Let us realize often that the now is indestructible. It does not have to go away to make room for the future; nor did it have to wait for the past to vanish before it could arrive. Now always has been and always will be. As we continue to meditate on the allness and the perfection of God now, we accept our divine birthright. We identify ourselves with Him and with His magnificent qualities.

Looking to the future is a practice we must avoid if we are to live fully and successfully. God is here now. He is the only presence and the only power now. He wants us to accept happiness now. If you have a cherished desire that has gone unfulfilled for a long time, start working toward it now. God will help you attain your goal if you do whatever you can right where you are and trust Him to do the rest.

How glorious it is when we come face to face with the fact that we do not have to make over the world or any part of it. We do not have to reform people. We do not have to reform anything. God is still just as capable of forming what He desires as He was at the beginning of the universe. All we have

to do about it is to let Him form and re-form His creations as He wills. Not that we can prevent the fulfillment of His divine plan, but by intervening and interfering we can delay its fulfillment in our own life and affairs.

A friend of mine who is a spiritual consultant recently told me how he uses the idea of the indestructible now in dealing with his Truth-seeking friends. "I never think of those who come to see me as needing help," he said. "The moment a person calls me for an appointment, I see him as a part of the perfect universe, part of the indestructible now. To think of a person as needing something is to bind him to a needful condition. Seeing him as he is in Spirit however, perfect, whole, and happy, sets him free from any need or lack he may have created for himself. If God is perfect, He is perfect right now; if He is all, He is all right now. There cannot be all and something else; therefore there cannot be God and something else. God is all, and all is perfect now, regardless of appearances to the contrary. Man, every man, is part of this perfect all now."

It is a common practice among most of us to dissipate our powers of achievement by dwelling too much in the future. We are constantly thinking ahead of what we are doing at the present time. While we eat breakfast, we think of the work we have to do later on at the office. While working at the office, we think of what we are going to have for lunch. As we eat our lunch, we think of the appointments we have for the afternoon. And so it goes. We are continually being "anxious for the morrow" and thereby missing much of the treasure in each passing moment.

When I was a boy, my grandfather often tried to teach me the importance of living fully in the present. I had a habit of dreaming about what I was going to do tomorrow, next week, or next month. I did not exactly procrastinate, but my thoughts were usually so absorbed in the future that nearly everything I did lacked the vital force of the present. Perhaps I would be hoeing weeds or chopping wood and at the same time dreaming of the kite I was going to make the next day. Such a procedure often resulted in damaged potato vines or a cut toe. My "future-gazing," as Granddad called it, often got me into trouble and seldom brought me any good.

One day I went with my grandfather to take a load of grain to the mill. It was an old-fashioned water-driven mill, and while we were there I stood by a window and watched the water turn the large millwheel as it flowed by. Granddad watched the wheel with me for a while before we left.

"You see, boy," he said thoughtfully, "only the water that's flowin' by now actually turns the wheel. This whole mill is run by the water that's passin' by right now. If the wheel should try to reach its paddles up above there and dip into the pond, it would stop turnin'. 'Course the water that's up there will run the mill too when it gets down here to the now."

This explanation made a great impression on me, and after that, whenever I found myself dwelling in the future, I would picture the big wheel reaching out its paddles to dip into the water in the pond above. It all helped me to realize how important it was to harness my mental and physical equipment to the power of the present.

I once heard someone say, "The best way to get the most out of life is to get the most out of each moment we live." This is unquestionably the key to success and happiness. Our only contact with omnipresent energy is in the now. Thoughts that dwell too long on the future are wasted energy, for like the past, the future does not really exist. Only the now is real, and only the now is ours.

"But," you may ask, "am I not to make any plans for the future at all?"

When Jesus said, "Be not therefore anxious for the morrow," He did not mean that we should make no future plans whatever. Common sense reveals the necessity of simple planning at times, but such planning should never be done anxiously. It should always be done in the spirit of faith, quietly, calmly, and under God's guidance. All our future plans should be made in an attitude of "Thy will be done." This brings our personal plans under God's divine plan. His plan for us is always far better than anything we could plan for ourselves. His will is always for our highest good. This is why it is wise to leave the future in His hands.

Our chief aim therefore should be to ascertain through prayer and meditation what God's plan is for us and then carry it out to the best of our ability. This procedure never fails to bring success and happiness. The story of Jonah and his adventure with the whale illustrates the importance of working in harmony with God's divine plan. When the Lord commanded him to go to Nineveh, he chose instead to carry out his own personal desires. He boarded a ship bound for Tarshish, and soon after that his

troubles began. The ship ran into a great storm, and though the crew did everything they could, the situation grew worse and worse. Finally the superstitious sailors decided Jonah was responsible for their desperate plight, and they threw him overboard. He was swallowed by a large fish but lived long enough to repent his disobedience to God. Following his repentance, he was cast out on the shore to safety. From there he proceeded to Nineveh, and carried out the mission God had planned for him.

As we continue to move in accord with the Father's plan, we find ourselves manifesting more and more of His divine attributes. His strength becomes our strength, His wisdom our wisdom, and His love our love. Of course these qualities are already ours. They have always been ours, but we have centered our attention so completely on the world of appearances that we have lost sight of our true nature, our true identity. It is obvious then that we must awaken to the truth, the truth about ourselves and our oneness with God, before we can really enjoy the peace and happiness that are rightfully ours. The most important factor in the process of awakening to Truth is that of realizing there is nothing to wait for. What we are we are now, complete, with nothing lacking. The Truth does not have to be brought into being. It exists now, and now is the time to realize it.

The only way we can gain the rich treasures waiting for us in the eternal kingdom is by practicing nowness in our daily living. This should be our aim in everything we do. Give little or no attention to those two imposters, the past and the future. They hold nothing of value for the inhabitants of the

eternal kingdom. Only in the now can we find the good that God has in store for us. Let us live each moment as though it were the only one we shall ever experience.

I once read a story about a man who used a singular method of teaching his nephew the importance of living in the present. It seems the boy was quite a dreamer, always dreaming of the future but never doing anything to make his dreams come true. When he was not talking of his plans for the future he would worry about things he should have done in the past. This had always annoyed his uncle, and when he passed on he made one last effort to dissuade the boy from his foolish habit. He was a wealthy man, but in his will, he left nothing for his nephew but an old plaster bust of the god Janus. Attached to the bust was the following message:

"My dear Charles, this bust will serve to remind you of an important lesson I have often tried to teach you. One of these faces looks to the future, and the other looks to the past, but you must look to the *now* for happiness. *Your fortune lies in the present.*"

The italicized words in the note held much significance, but they meant nothing to Charles. He was quite disappointed at his inheritance, for he had expected to receive a fortune. One day while he was studying the faces on the bust, it suddenly occurred to to him that now was the time to do the things he had always wanted to do; now was the only real time there was. The thought struck him so forcibly that he dropped the bust and it split squarely in two. When he picked it up, he found a small pouch concealed in a hollowed-out place between the two faces

In the pouch were a number of brilliant diamonds that were worth thousands of dollars.

The pouch also contained a message which read, "As I have told you, your fortune lies in the present—exactly between the past and the future. Always look to the now, my boy, and God be with you."

What we do now is much more important than what we plan now. We have a tendency to plan what we want to experience in the future without regard to our actions in the present. By doing what we feel God wants us to do now we assure ourselves of what He wants us to have later on. This is the law.

There is one thing we should all plan with confidence, that our future, which is in God's hands, be perfect and harmonious. Make no specific plans, but know and give thanks that the Father's divine plan includes your highest good. Live fully in the now. Begin to be what you wish to become. Let the past and the future be swallowed up in the eternal now. This is reality. It is Truth. It is the kingdom of heaven, the kingdom of heaven that Jesus assured us is at hand now.

Over and over and over
These truths I will weave in song,
That God's great plan needs you and me,
That will is greater than destiny,
And that Love moves the world along.

—ELLA WHEELER WILCOX

Truth Student's Credo

ERIC BUTTERWORTH

I BELIEVE in God, the good, the one presence and power in my life and in all the universe.

I BELIEVE in Christ, the Son of God, in whom is imaged the ideal creation, and who resides in me, in the secret place of my soul.

I BELIEVE in the omniscience of God in Divine Mind, and that through my mind I may become the outlet of all there is in God.

I BELIEVE in the creative power of thoughts and words, and that just as God created man in His image and likeness, so do I create my body and affairs in the image and likeness of my thoughts and words.

I BELIEVE in Truth as the way to freedom from fear, superstition, prejudice, intolerance, and war; and I boldly reach out beyond the shoals of doubt and unbelief to the unfathomed seas of Mind, in which my heart is bathed with

the golden waves of love and my soul is opened wide to the light of reason and knowledge.

I BELIEVE that my body is a temple of the living God, and that its natural state is perfect health and vitality; and I claim this perfection in my every thought and word.

I BELIEVE in prosperity and success as a natural result accruing to me by divine will as I keep my mind stayed on God, the substance of all good.

I BELIEVE in prayer as the means of lifting my consciousness and preparing myself in mind and heart to be receptive to the good that the Father desires to pour out upon me.

I BELIEVE that the function of religion is to instruct man in the knowledge of himself, of God, and of his divine relationship, thus enabling him to become the outer manifestation of the inner essence that is God.

I BELIEVE that when man establishes his oneness with God he will prove himself to be the son of the Most High.

Seeking the Truth

FRED A. BARROW

IN AGES LONG GONE BY man had strange ideas about himself and the universe in which he dwelt. In his false imaginings he peopled the earth and the sky with unseen beings of either a helpful or hurtful nature; but he thought that the harmful beings outnumbered the helpful ones, and he sought to propitiate the harmful ones by offering them sacrifices of various kinds. But there developed in him a doubt as to the efficacy of these sacrifices, for afflictions came upon him just the same. Then there arose in his expanding mind a doubt as to the actual existence of evil spirits or demons, and he began to search for the truth in regard to the forces of nature in the earth and in the heavens. Doubt, plus experience, leads us to forsake falsities, directs us to look for Truth.

Over a hundred years ago Caleb Colton, an English clergyman, wrote these words: "When we are in doubt, and puzzle out the truth by our own exertions, we have gained something that will stay by us and will serve us again. But if to avoid the trouble of the search, we avail ourselves of the superior information of a friend, such knowledge will not remain with us; we have not bought, but borrowed it." As a general rule, we place a higher value on ideas that we have gained by our own mental exertions than we do upon those which have been handed on to us by others.

For centuries the belief was prevalent that the earth was flat; but there were men who doubted the truthfulness of that belief; and eventually the intrepid Ferdinand Magellan demonstrated the falsity of that belief, and proved that the earth was a sphere by sailing around it.

"Grandpa, is the moon really and truly made of cheese?" asked my little grandson. "A boy told me it was." There was doubt evident in the intelligent young face. I told the lad what little I knew about the composition of the moon, of its mountains and of its motions, and he seemed satisfied.

"I have my doubts," says the canny Scot. "You've got to show me," says the man from Missouri. They seek truth.

Said the apostle called Thomas Didymus, when the others said they had seen the Lord alive after His crucifixion and burial, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." Well, some eight days later Jesus stood again with His apostles, and Thomas was amongst them. The kindly Jesus then told Thomas to verify the truth of His resurrection by the means the doubter had himself suggested, and Thomas, convinced, exclaimed, "My Lord and my God." Jesus said to him, "Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed." We note that the Master did not chide Thomas for his doubt.

In its declaration of purpose Unity School has stated "As we keep on searching for Truth, we no doubt shall change some of our ideas, until every-

thing short of the perfect will of God is dropped from our life and from our doctrine." Unity makes no claims to infallibility in its teaching; it is a school of Christian thought, not a school of dogmatic theology; it depends for guidance into Truth upon the Spirit of God. Unity seeks to understand the Truth that was taught by Jesus, who was Truth incarnate, who declared Himself to be "the truth." "I am the way, and the truth, and the life" was His answer to the questioning Thomas.

A cynical individual once exclaimed in my hearing, "Pah! religion is based upon nothing but sentimentality and superstition." Of course he was far from the truth in that statement, for true religion is built upon facts and logical or spiritual reasonings. That Jesus lived is a fact, and that He still lives is another fact; for His life and ours are as everlasting as the laws of the universe, the law of gravitation, of light, of motion. That there is a supreme Spirit in the universe is a fact that cannot successfully be refuted; for as a watch is conclusive evidence of the existence of a watchmaker, so the manifold intricacies of this vast cosmos and its harmonious and regular operation is conclusive evidence of an intelligent and constructive and beneficent power, the power we name God. As the Psalmist has so well said:

"The heavens declare the glory of God;
And the firmament showeth his handiwork."

When we look we can see God in His creation; in the beauty of growing things, in the stars and planets in the sky, in the manifold and varied forms of life from mite to mammoth, in the characters of noble

men and women, in everything around us; and we learn this truth, that God is good.

That God is and that Christ is—these are truths that we do not need to seek, for evidences of their existence surround us, and our human senses as well as our spiritual mind contact them every second of our existence. We cannot escape those contacts even if we would, for the Spirit of God and of Christ is everywhere about us, at all times. Wrote the Psalmist:

> Whither shall I go from thy Spirit?
> Or whither shall I flee from thy presence?
> If I ascend up into heaven, thou art there:
> If I make my bed in Sheol, behold, thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me,
> And thy right hand shall hold me.

One cannot escape from the God of the universe even if one should so desire.

As Christians we seek to learn Truth as it was taught by our Master and as it was exemplified by Him in His life as a man upon earth. Said He, the Master, to those Jews who had believed Him, "If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Jesus knew, for He was all-wise, that no man whose mind is fettered by false ideas can be a free man. The Christ one, the true Christian, is the only one who can be said truthfully to be free.

The Truth seeker must have courage, for should he find a new aspect of Truth that conflicts with preconceived and false ideas in the minds of others and should he try to call attention to it, he might

meet with opposition and even with bitterness from those obsessed by old and false traditions. It is true, as Paul has written, "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever." But the thoughts of men in regard to Jesus Christ are not the same yesterday and today and forever. Prior to the advent of Jesus, men in general conceived of God as being fashioned like unto themselves and possessed of attributes and passions similar to their own, and not as the universal spirit, creator, and regulator of all things of His creation. They thought of Him as dwelling somewhere in the sky, a place called heaven.

But Jesus gave them the Truth. Said He, "God is Spirit: and they that worship him must worship in spirit and truth." As for God's dwelling place, the kingdom of heaven, Jesus pointed this out to His hearers: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Naturally this Truth, conflicting with ideas long held by His hearers, was not accepted by them without a protest. Men do not like to have their set beliefs disturbed by new ideas, regardless of the source whence they come. Nevertheless wise men, when weaknesses are discovered in their conceptions of truth, and when constructive new ideas are advanced that will help build a more satisfactory and tenable idea of truth, will forsake their weak and unsatisfactory conceptions or will incorporate in them the new and stabilizing ideas and thus build a stronger truth fabric. It is unwise for anyone to be too dogmatic in his way of thought; thoughts should be allowed to grow and expand.

That the kingdom of God is within us is a truth that we, being aware of its source, will unhesitatingly accept. Heaven is not a material actuality, not a place, but a spiritual condition in which God is present, the dispenser of all good. We build, for God, a heaven in our heart when we conform to the teachings of His Son.

So we will strive to live a truly Christian life in thought, in word, and in deed; then will God reign in our spiritual consciousness and direct us in all ways that lead to physical as well as spiritual well-being; and we shall become wiser, more healthful, more faithful, more loving, and better supplied with those material things which are essential to our human needs and human happiness.

When we earnestly seek Truth, God and His Son are with us, and Truth will be our reward. What greater reward could one ask?

May He lead us all into all Truth. Amen.

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ.*

Three Factors of Fulfillment

I. M. BARKER

As THE MATERIAL WORLD is governed by physical laws so the mental and psychic world is governed by spiritual laws. One of the least understood of these is the universal law of fulfillment, which provides that all achievement, no matter how great or how insignificant, is the result of three factors: receptiveness, guidance, and action.

Even though a person may not know that he uses them or may call them by other names, he is dependent upon these factors for every result that he ever achieves. The geniuses, the world's outstanding people in all walks of life, are the ones who put themselves definitely and consciously in harmony with the law of fulfillment. It has been so all through the ages.

Moses was a master in the use of the law. The three factors of fulfillment are distinctly shown in the Bible account of the sweetening of the waters of Marah. "And he cried unto Jehovah [receptiveness]; and Jehovah showed him a tree [guidance], and he cast it into the waters [action], and the waters were made sweet [fulfillment]."

Anyone with understanding can use the law to enrich his own life. Whatever you need, whatever you truly desire is yours when you make sure that these three factors are present:

First, receptiveness. This can be compared to clearing the lines for a long-distance telephone call.

God is always accessible. He is always waiting at the other end of the line. If we cannot contact Him it is because there is an obstruction somewhere along the line.

Or you can think of receptiveness as responsiveness to God's message of light. Feelings of resentment, fear, worry, doubt, pride, and other negative emotions are alien to God. Where darkness (feelings alien to God) surrounds us tightly, the light (God's message) has difficulty in entering. Open the heart through the positive emotions of joy, love, faith, forgiveness, praise, and other feelings akin to God, and the light enters freely and spontaneously.

Often it is a help, even a necessity, to retreat from the cares and worries of the material world in order to attain a mental attitude of receptiveness. Jesus frequently retired to a quiet place to worship and pray, especially when cares increased and burdens seemed particularly heavy, and He always came back refreshed and ready to take up His tasks anew. Can we go astray by following the example of the Way-Shower?

Though it may be called by other names, receptiveness is a most important factor in achievement in every field. Success in science, for example, depends on open-mindedness, and this is just another way of saying that the mind must be receptive to whatever procedure promises results.

So becoming receptive is the first step toward fulfillment. We must be willing, even eager, to learn or to receive before we can take the next step.

The second factor is guidance. Guidance is the plan of action that is revealed by God to the heart

that is truly receptive. This is sometimes called inspiration or leading. It is significant that many of the world's geniuses have had the feeling that the words were already written, the song already sung, the picture already painted, and that all they had to do was to fill out the record as it came to them.

Sometimes the leading is clear and complete; again it may be fragmentary, depending on the person's need or degree of receptivity. There have been many striking examples of leading so clear and complete that the individual could say with absolute certainty, as did Brigham Young, "This is the place." But the fact that you have not received a full and complete leading all at one time does not mean that your petition has gone unanswered. Emerson wrote, "There is guidance for each of us, and by lowly listening we shall hear the right word."

The third factor is action. The important thing to remember about action is that it is indispensable to fulfillment. The spiritually minded individual is apt to try to omit action entirely. He may be receptive and he may accept guidance, but he fails to act on it. He expects results to be handed to him already worked out, not realizing that he is the key figure in bringing them about.

Then there is the self-styled "man of action." His motto is "Let's get going." He tries to ignore the first two factors. He may be a human dynamo when it comes to action, but he makes no progress toward the ultimate goal. He can be compared to an automobile parked beside the curb, the engine racing. He is making plenty of noise but not going any place. Action is important, but only as it acts on

instructions received through guidance.

Nor is it necessary to wait for a complete blueprint of achievement before taking action. Go ahead and carry out the instructions that you have received, and when you are ready for the next step—and if you keep steadfast—it will be revealed to you.

We need not doubt our ability to carry out instructions or stop to question whether they are leading to the right goal. God knows our strength and our weakness. Our needs, our abilities are all taken into account before the leading is revealed to us.

Fulfillment comes about naturally when we follow through. All we need do about fulfillment is to expect it. When we have once set in motion a chain of events in harmony with the law of fulfillment the result is out of our hands. When events reach their natural conclusion, fulfillment is automatic.

Fulfillment may not come about as you had thought it would or as you had planned it. Often in the light of later events it is more startling and complete than anything you could possibly have planned. You cannot see into the future to know your needs, but God can.

This may be very well for some great philosopher, you may say, but of what use is it to us ordinary folk with our everyday problems? Don't forget that the method works equally well whether your problems are large or small.

Inez Blair was a young housewife with two small children to look after. When living expenses started to mount alarmingly, she began to look around for some means by which she could augment the family

income. She had been a schoolteacher before her marriage. Perhaps—but no! One of the children was not yet in school. She had seen all too often the ill effects of a mother's leaving her young children in other people's care. Besides the cost of hiring help in the home would probably nullify any financial contribution she could make by teaching.

She had taken some training in art school. Freelance writing and illustrating of short articles for children and homemakers, she decided, was the ideal solution to her problem.

She had not gone far before she realized that the cost of necessary supplies amounted to more than her work was bringing in. However she felt sure that when she became established her sales would more than make up for the early deficits. Meanwhile there were the supplies to be bought and no money to pay for them! Something had to be done and quickly or she would have to give up her idea.

She was about ready to admit defeat when one afternoon during her rest-and-meditation period, while the younger child was taking his nap and the older one was still in school, she suddenly remembered God's promise to take care of all needs. Up to then she had thought of it as referring only to spiritual needs, but with new insight, she now realized that "all needs" include material needs as well. In the confidence that her present need was entirely sincere and affirming the worthiness of the cause, she placed her problem before God. She had taken the first step toward fulfillment; she was entirely receptive to His plans for her welfare. Before long guidance came, and before she quite realized what had

happened she was in the midst of activity as an art instructor.

A few days after she had turned to God there came a knock on the door. It turned out to be a woman from a small neighboring community. After introducing herself the woman said: "I have been told that you are an artist. My daughter has been taking art lessons for the past year, but now her teacher is giving up her classes. We are so disappointed, for the child was doing well and was so interested. Won't you please consider taking her as a pupil?" A price was named that was much higher than Mrs. Blair would have thought of asking. Surely this was clear guidance.

Three more pupils were immediately found to form a small class, a time was arranged for the lessons that did not interfere either with the children's school or Mrs. Blair's work, and classes were begun once a week at the Blair home.

The young students were very co-operative, payment for the lessons was prompt, and Mrs. Blair received a small but steady income from a job that in no way interfered with her own work. Rather the class was an incentive and inspiration for the preparation of some illustrated articles on craftwork. By way of added recompense Mrs. Blair's older boy, who was talented but found little incentive to practice alone, became actively interested in art lessons and took them right along with the class.

It was only after fulfillment that Mrs. Blair, looking back, was able to see how smoothly events had worked together to bring about the solution to her problem. Guidance had come through an entirely

unexpected source. It could of course have been she instead of the other woman who first thought of the idea of giving art lessons; it makes no difference. The idea is the germ of the solution no matter who first thinks of it.

Try analyzing some of your own achievements and see how nicely they conform to the formula outlined here. Then put this formula to work consciously in your own life. You may not notice any tangible results for several months—it takes time to complete the process of fulfillment—but immediately you will experience a great inner peace and joy in living that you had not known before.

When you have learned to live in full harmony with the law of fulfillment, miracles of achievement will begin to happen in your life.

RESURGENCE

Louise Darcy

The winter heart that lays aside
All doubt and hate and fear
Will know a ceaseless burgeoning
Throughout the circling year

The trusting heart that turns in faith
To Christ who waits to bless
Treasures the flowering of hope,
Resurgent happiness.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 4, 1950

UNITY SUBJECT—*Faith Tested.*

INTERNATIONAL SUBJECT—*Invincible Faith.*—Hab. 1:1-4, 12, 13; 2:1-4; 3:17-19.

1. The burden which Habakkuk the prophet did see.

2. O Jehovah, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save.

3. Why dost thou show me iniquity, and look upon perverseness? for destruction and violence are before me; and there is strife, and contention riseth up.

4. Therefore the law is slacked, and justice doth never go forth; for the wicked doth compass about the righteous; therefore justice goeth forth perverted.

12. Art not thou from everlasting, O Jehovah my God, my Holy One? we shall not die. O Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction.

13. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he;

1. I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak

with me, and what I shall answer concerning my complaint.

2. And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it.

3. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.

4. Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith.

17. For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
18. Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
19. Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' *feet,*
And will make me to walk upon my high places.

GOLDEN TEXT—

I will rejoice in Jehovah,
I will joy in the God of my salvation.
—Hab. 3:18.

SILENT PRAYER—*I hold fast to my faith in God in the face of adverse as well as favorable appearances.*

When God is believed in and accepted as a matter of course, men still may question why the divine law is not seen to be universally in operation. They overlook the fact that the law functions most easily and fully through the minds and hearts of men and that men must develop a consciousness of this law and enforce it in their daily affairs before it can become universally effective.

The name Habakkuk means "embracing," "infolding," "a struggler." Metaphysically it denotes the clearness of vision that discerns the causes of events within the consciousness and struggles to hold to the good only while striving to do away with evil.

The habit of recognizing both good and evil and regarding them as equally real is characteristic of the natural man. The habit makes prophetic vision a burden if not an impossibility. Only blind faith is possible to him who accepts both good and evil as real. To see God as omnipotent and the divine law as universally operative while remaining conscious of injustice, perverseness, destruction, and violence is to invite consciousness of duality and to divide one's faith until it becomes hopelessly ineffectual. The remedy is to turn the mind wholly to God and behold oneness rather than duality in the universe. No one need die to escape threatened evil, though the natural man looks upon death as an escape into unearned bliss. Faith leads him to see that the wicked who distress and devour others are ordained "for judgment," established "for correction."

A view of the wicked as ordained for judgment may be a recognition of divine law at work in negation as in constructiveness, or it may be the natural man desiring a judgment to overtake those who treat him unjustly and make his way hard. The larger view of divine law as omnipresent, on the other hand, is acceptable because it restores meaning to life and makes our way tolerable.

In all ages the problem of wholesale oppression and injustice has troubled men. Over against the horrors of the gas chamber and extermination camp of

the last war, for instance, may be set the grim record of Genghis Khan, the Mongol conqueror who in the late twelfth and early thirteenth century caused the death of millions of people. The race mind changes slowly if at all. By observing the law of mind action a person can gain power.

The abuse of power is a test of our faith, but it need not be if we will but see that the abuser must undergo an accounting either presently or in the future according to the acuteness or dullness of his consciousness of the abuse. Faith sees the divine law as inviolable, and all who disregard it as reserved for judgment.

The regular practice of faith procures us an answer to our questionings. To stand on watch, to set ourselves on the high place of unquestioning faith, and look to God for enlightenment brings understanding sufficient for our present needs, though not yet complete. The measure of our understanding is determined by the steadfastness with which we look to God and trust divine wisdom to make itself manifest in and through us.

To measure up to the stature of a full-grown man we must work out our own problems, including the justifying of our faith. We have to live the faith that is in us, and live by it, before we can be sure that it is right. Untried tenets are little better than theories; they must be put to the test, and we who hold them are the ones to do the testing.

The faith that safeguards its possessor in time of trial is the faith that stands fast in the face of the failure of all external proofs. The divine law works through consciousness, and the wrongdoer who lacks

all sense of guilt may go long unpunished. He who condemns the wrong brings added suffering upon himself by so doing. The just choose to live by their faith in the good, refraining from all thought of the wrongdoing of others. Consciousness of God's approval is a safeguard against evil, and each one of us may provide himself with it at will.

QUESTIONS

1. How does the divine law function most easily and fully? How only can it become completely operative?
2. How does the habit of accepting both good and evil as real affect intuitive or prophetic vision?
3. To become and remain effectual, how must faith be kept?
4. How can the oppression and injustice of the natural man be explained or justified?
5. How can faith stand the test afforded by the abuse of power?
6. What determines the measure of our understanding?
7. What is the final test of faith?

Lesson 11, June 11, 1950

UNITY SUBJECT—*The Transformation from Sense to Spirit.*

INTERNATIONAL SUBJECT—*The Need for Repentance.*—Zeph. 1:12-18; 3:16-20.

12. And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil.

13. And their wealth shall become a spoil, and their house a desolation: yea, they shall build houses, but shall

not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof.

14. The great day of Jehovah is near, it is near and hasteth greatly, *even* the voice of the day of Jehovah; the mighty man crieth there bitterly.

15. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16. A day of the trumpet and alarm, against the fortified cities, and against the high battlements.

17. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung.

18. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land.

16. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack.

17. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

18. I will gather them that sorrow for the solemn assembly, who were of thee; *to whom* the burden upon her was a reproach.

19. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth.

20. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah.

GOLDEN TEXT—*Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in*

the day of Jehovah's anger.—Zeph. 2:3.

SILENT PRAYER—*I seek to observe the divine law in all my ways, that I may know the assurance of divine love and wisdom.*

The materialist's view that the world is governed by physical or material forces altogether and that no higher considerations find place in its happenings is very old, as we see from the text in today's lesson. Those who wield material power have always been prone to hold the view that "Jehovah will not do good, neither will he do evil"; in other words, this is altogether a material world governed by scientific laws and without spiritual meaning or significance.

The truth is that the world is not primarily material. From the account in Genesis we learn that "God created the heavens and the earth." The cosmos had a spiritual origin, and in essence it is still spiritual. Primarily it is governed by moral law and by consciousness of the divine. Jehovah is the I AM, who searches out the hidden content ("I will search Jerusalem with lamps") and determines the measure of Truth and goodness in, or their absence from, the hearts of men.

Faith may become a matter of mere verbal profession; it may become even less than that. It may become so stagnant through nonuse as to be nothing more than the dregs of belief in God. Those who settle into such a state of mind throw the weight of their life energy into selfish, material living. They amass wealth because their hearts are set on gaining substance for themselves. But substance that is selfishly gained leaves its possessor poor, and his loss

overbalances his gains. Not only "their wealth shall become a spoil, and their houses a desolation"; their plans for establishing themselves are likely to miscarry.

The divine law may apparently be disregarded for a time without disadvantage. It remains operative however, and the reaction takes effect in destructive ways. "The great day of Jehovah" is the holocaust in which materiality and disregard of the divine law culminate. The natural man is seldom without at least latent fear of such a culmination. Even now his fear of atomic warfare might be expressed in Zephaniah's "day of wrath," so aptly does the prophet picture what might befall mankind in such an eventuality. Material wealth cannot protect or defend its possessor from the effects of his failure to observe the law of his inner being. "He will make an end, yea, a terrible end, of all them that dwell in the land." Error reaps a sure harvest either early or late.

The lesson learned, adverse conditions are no longer needed, and as a consciousness of God is developed they disappear. "O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee." The joys of spiritual consciousness are described as the very feelings of God for His people.

The transformation of the sense nature to a spiritual nature is often a painful one, for the sense nature does not readily yield its ascendancy. The sense outlook enters into every aspect of life and must be uprooted. "At that time I will deal with all them that afflict thee." Even the names of individuals and nations will be given spiritual meaning and signifi-

cance. "I will make you a name and a praise among all the peoples of the earth." The captivity can be seen with the eyes of the mind, and in the same fashion freedom from it is realized. Come when and as it may, it is worth waiting for, and worth whatever hardship we may experience in realizing the blessings of a spiritual consciousness.

QUESTIONS

1. How is the materialist's faith expressed in the text of today's lesson?
2. Is the cosmos material or spiritual in essence?
3. What results when faith becomes mere verbal profession?
4. What is "the great day of Jehovah"?
5. How are adverse conditions caused to disappear?
6. How is freedom from sense captivity realized?

Lesson 12, June 18, 1950

UNITY SUBJECT—*Wholeheartedness.*

INTERNATIONAL SUBJECT—*Wholehearted Religion.*
—Mal. 2:10; 3:7-10; 4:5, 6.

10. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers?

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now here-

with, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*

5. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come.

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

GOLDEN TEXT—*Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers?*—Mal. 2:10.

SILENT PRAYER—*I would express the wonderful works of God by keeping faith with others, loving them as myself, and keeping faith with God in sincerity and truth.*

The foundation of the Christian religion is the postulate of one God, one Father, which to the Christian is a self-evident truth. There follows the inevitable corollary of the brotherhood of man, since all are children of the one Father. That this brotherhood, this bond of spiritual unity, is not universally recognized and acknowledged is the chief obstacle to the realization of the kingdom of heaven on earth. The ideal of brotherhood appeals to us for acceptance in every case of need, at every time of failure on the part of nations to establish cordial international relations. If only true brotherly relations were established the dread of future wars would be lifted from men's minds and hearts, and human welfare on a global scale could occupy the attention of the race, to the exclusion of the scheming, double-dealing, and treachery that sometimes supplant sin-

cere and generous impulses in the human heart.

"The covenant of our fathers" is one of helpfulness and co-operation, of oneness with those with whom our lot is cast. We need not go out of our way to find someone with whom to co-operate; we can co-operate with those who are close at hand, whoever they may be. Adjustment is a duty that the mature-minded person owes to his or her environment.

The name Malachi means "servant," "messenger of Jehovah," and Malachi represents the voice of conscience. This is the "still small voice" within us which reminds us of our shortcomings and encourages us to do right. Conscience debates each question, although the natural man bases his questions on utility and demands to be convinced that what he contemplates doing is what everyone else as well considers to be right.

Conscience warns us to keep the inner life in harmony with God life. When our thought is centered in material things or in the personal self, we are removed from God. As we bring our thought back to the inner realm of cause, we find that God has returned to us. God is always with us, since God-Mind is omnipresent, but our failure to keep God in mind produces an apparent absence of God from our life.

But how can we bring our thought back to God. Malachi employs the question-and-answer method of self-examination and assessment. The person who has immersed himself in the thought of material gain can introduce God into his calculations by tithing. By keeping us aware of God tithing makes

easy the harmonizing of our outer expression with our inner life of thought, feeling, and aspiration. Harmony of the inner with the outer puts us in harmony with the universal life so that "the windows of heaven" are opened and immeasurable blessings follow. Lacking this harmony, we can bestow all our goods on the poor and only be impoverished thereby.

The thought of God is an abstraction to many. We can make God tangible by putting our fellow man in God's place and by loving him or beholding the Christ in him whenever we feel inclined to criticize or judge adversely.

The name Jehovah stands for an abstraction. It signifies the I AM THAT I AM, which may be all things to all men, whatever we want it to be to ourselves. By seeing our neighbor as he is in the ideal we learn of God and think upon His name.

QUESTIONS

1. What bond unites all men, aside from the bond of racial unity?
2. Would the race-wide realization of unity do away with war?
3. How can we begin to express co-operation?
4. How is conscience represented in this lesson?
5. Does the weight of public opinion serve as a spur to an unawakened conscience? Is public opinion another name for the public conscience?
6. What removes us from God, and what brings us back?
7. What does wholeheartedness include and express?
8. What does Elijah represent in his mission of turning the hearts of fathers and children towards each other?

Lesson 13, June 25, 1950

UNITY SUBJECT—*Love Inspires Repentance.*

INTERNATIONAL SUBJECT—*Widening Missionary Horizons.*—Jonah 3:3-6; 4:1-11.

3. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

1. But it displeased Jonah exceedingly, and he was angry.

2. And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil.

3. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live.

4. And Jehovah said, Doest thou well to be angry?

5. Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6. And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.

7. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8. And it came to pass, when the sun arose, that Go prepared a sultry east wind; and the sun beat upon th head of Jonah, that he fainted, and requested for himsel that he might die, and said, It is better for me to die tha to live.

9. And God said to Jonah, Doest thou well to be angry even unto death.

10. And Jehovah said, Thou hast had regard for th gourd, for which thou hast not labored, neither madest i grow; which came up in a night, and perished in a night

11. And should not I have regard for Nineveh, tha great city, wherein are more than sixscore thousand per sons that cannot discern between their right hand and thei left hand; and also much cattle?

GOLDEN TEXT—*Salvation is of Jehovah.*—Jonal 2:9.

SILENT PRAYER—*Divine love inspires me to ex press the good only.*

The story of Jonah has a powerful lesson. I contrast with the negative view of evil and its sup posedly inevitable consequences in disaster divin love has the power to make repentance effectual Effect ordinarily follows cause, but the interventio of a more potent cause alters the effect. This is wha happened in the case of Nineveh after it heard Jo nah's message. The great First Cause intervened be tween the lesser and its impending effect.

The name Jonah means "a dove," and Jonal represents the prophetic state of mind that, if use without divine love, fixes a person in bondage to th belief that the effect of error sowing cannot be re deemed or forgiven. When a person is convinced tha the unmitigated law of cause and effect governs lif he does not wish to have his belief disturbed. H

clings to it as one clings to faith in God, because it affords a basis for a rational interpretation of life. Jonah did not wish to see his prophecy proved false and his authority discredited even though the disproval of his prophecy effectually showed the power of his message. Reverence for law was back of his attitude, and also personal pride in his prophetic powers. He considered that he did well "to be angry, even unto death."

Nineveh, that "great city," was not situated within the borders of Israel. It was the capital of Assyria, on the Tigris, the seat of a warlike, aggressive people. Jonah objected to taking his message to a strange people, who might misinterpret it even if they did not object to his presence among them. As one of the chosen people it is possible that Jonah despised the Ninevites and looked upon an attempt to convert them as a misdirection of energy on his part. The natural man sometimes attempts to evade a clear duty to his fellow men or to shirk a responsibility. Divine love reveals the good in the hearts of all men, heathen or otherwise. The people of Nineveh, heathen though they were, accepted Jonah's preaching at once and repented. From king to humblest subject all turned from evil and violence and united in earnest prayer to God. Where men unite as one in seeking the desire of their hearts prayer is effectual. When one man throws the combined power of his faculties and his desire into prayer, he too prevails with God.

Forty days symbolize completeness. The rain that caused the Flood lasted forty days and forty nights. In the strength of two meals of bread and water

Elijah went for forty days and forty nights to Horeb. Jesus Christ fasted forty days and forty nights in the wilderness. Forty days was also the period during which Nineveh fasted and repented so thoroughly that it escaped destruction. Even the animals were made to fast. All this tells the story of our growth out of sense into a higher consciousness. In no other prophecy on record was the response so immediate and so wholehearted. The purpose of prophecy—to avert threatened calamity—was never more perfectly fulfilled.

"And God saw their works, that they turned from their evil way." Repentance is first in the mind, then in the act; forgiveness in both. Divine love surpasses all human conceptions of love. "I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness." The sweep of the Infinite is in this description. Divine love includes the least as well as the greatest. This is indicated in the thought that Jehovah took for Jonah's comfort while he waited to see whether his prophecy would be fulfilled.

The gourd that Jehovah "prepared" served a twofold purpose; it shielded Jonah from the heat of the sun, and it served to show, by comparison, how well worth saving Nineveh was. Nothing is too small to appeal to divine love. Nothing fails of its thought and care. Only the pride of the natural man is beneath the notice of love.

The foreseeing of calamity was not the important part of Jonah's work. Any shortsighted pessimist can do that. The great work that Jonah did was to convince the Ninevites of the necessity of

changing their minds and their ways if they wished to continue to live.

The same lesson applies to everyone today. We need the same preaching, with the same urgency. For as long as the personal self holds sway over the life divine love cannot do its redeeming work. The sooner a complete change takes place and we turn wholeheartedly to the love that is divine in its all-infolding range and inclusiveness the sooner we shall come into a knowledge of God.

QUESTIONS

1. Why does the natural man cling to his belief in the law of cause and effect?
2. What does the name Jonah mean, and what does Jonah represent?
3. What does divine love reveal in the hearts of all men, Christian or pagan?
4. When is prayer effectual?
5. What does forty days symbolize?
6. What was Jonah's great work? Is foreseeing calamity a rare or important gift?

BELIEF

Would I could be a trumpeter of joy
And say to all the world, Be glad, be glad;
Would I could spread a message to all men
That each might understand the wealth he had.

Would I could lift the veil for him who mourns
And show him that there is no cause for grief;
Ours is an endless heritage of joy,
Ours is a treasure and its key belief.

—CHRISTIE LUND COLES

Silent UNITY

I abide with Thee, Lord, Thy wisdom i my mind, Thy love in my heart, Th peace in my life.

The society of Silent Unity, founded more than fifty years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need help

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings o those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, financia mental, and spiritual difficulties can be overcome by right eous prayer. Even though everything else may have failed we shall pray *with* you, for we have faith that "with Go all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

Address your request to Society of Silent Unity, Lee' Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE to you about three months ago asking you to pray for me, after four doctors had told me that I was suffering from a heart condition.

I am happy to report that a heart specialist, who took an X-ray and an electrocardiogram, pronounced me in perfect condition. I am working every day. I thank you for your prayers, and I thank God for healing me.—*I. F., Illinois.*

FROM THE bottom of my heart I thank you for your prayers and the help you have given me. I have really had the most wonderful demonstration. When I asked you for help I had just been told by my doctor that I had had a very serious heart attack, that the cardiogram showed great damage to the heart, that my blood pressure was 220, and that I was in a critical condition. I was told I must rest. But it was absolutely necessary for me to continue working. So I did, but almost from the first I felt a renewing from your help. I have just returned from another visit to the doctor for a checkup. I went because he met my husband on the street and insisted that I did not

realize my condition and that I must come back fo a checkup. He was amazed at my condition. He called all the doctors of the clinic in to see the cardiogram made that day and to compare it with the previous one. They simply could not believe the record! They all said they had never seen such a change happen My heart action, which had been so very bad, was quiet and almost normal.

My blood pressure today is 140, where it had been 220! I feel of course like a different person, and I am working long hours every day at most strenuous work, not even taking the rest the doctor said was absolutely necessary. I am sure you must know how grateful I am.—*K. M., Mississippi.*

Filled with Plenty

ABOUT THREE weeks ago I wrote to you asking you to pray about work for my son, who had not had steady employment for three months. I was praying with you, and I thanked God that He had given my son the right work in the right place. In less than a week after writing to you my son was given work just the right work in the right place. Three days later he was called to go to work on two different jobs, but he said he had the work he wanted where he was.—*M. M., Minnesota.*

I WROTE to you for prayers about a job for my husband, as he had been laid off.

Well, we used to be in the dry-cleaning business and we had sold out to two men from New York Right after I wrote to you one of the partners sud-

denly decided he wanted to sell. His partner bought him out, and he got out—all in about a week's time.

My husband and I went down there about noon on a Monday and were told all the details. While we were there the sole owner came in with a load of work and during the conversation asked my husband to come back that afternoon and do the cleaning for him. He did, and he has been working there ever since.

What amazed me most was the fact that everything was taken care of in such a rush, since the man that sold his share did not intend to go to California until June. The job was surely created for my husband and quickly.—*R. B., Connecticut.*

He Shall Have Abundance

I DON'T think I will ever be without a prosperity bank. Every time I use one our family has wonderful blessings. While using this last bank we sold our lot, which we had been trying to do for over a year. With the money we bought a car that we needed very badly. I am very grateful for both these blessings and the many small ones also.—*Mrs. L. H., Wisconsin.*

AS FOR THE prosperity bank, I would not be without one, so please send me another one. It seems so good, and I have such a good feeling about having it in my home. I have so many bills to meet and really don't know how or where the money will come from, but when the time comes to meet them I always have it.—*Mrs. E. M., California.*

His Truth Is a Shield

I WANT to tell you of a wonderful demonstration I had. Last Saturday while shopping I lost my billfold. I did not miss it until too late to go back to look for it until Monday. I prayed to God to take care of it and this morning I got it when I went to the post office. Everything was in it. The postmaster said he had never had anything like that happen before—a billfold with money being left by someone and everything being in perfect order. He did not realize that God was looking after it.—*M. M., California.*

He Is My Refuge

WHEN I wrote to you I was in great distress and despair. I had been jilted by a man I was very much in love with. I had given up a good business in preparation for marriage and was left utterly without any prospects for the future.

In the short two months that have passed I have come out of this dark world into the light. I know your prayers have helped bring this about. I too prayed, at first automatically without deep faith, but your letter reminded me of the fact that "the LORD *is* my shepherd, I shall not want." This is my favorite prayer.

When I wrote to you I asked you to join me in prayer about a job. Because of God's goodness and blessings I not only have a wonderful job but God has sent to me a wonderful man who has asked me to be his wife. God is always at our call. If we seek Him out He will answer.—*P. W., New York.*

MY HUSBAND and I have started to tithe. We are as little children in our joy, and five minutes after we make a dollar our tenth is set aside for the Lord. We find our money now goes further. No longer do I have the fear of using the last slice of bread or using an extra piece of coal when needed. When we get down to only two or three dollars in our pocket I no longer become panic-stricken. Edward and I both know that God will see to our needs. We hold so many Unity truths in our hearts. Every day we seek first God and His kingdom, and sure enough, here comes work into our shop or money from somewhere.—*Mrs. E. S., Utah.*

THANK YOU for sending me a prosperity bank and for praying with me. Since I have had a bank I have set aside ten per cent of my salary for God. Part of my tithe went into the bank, and the balance I have given to the local Unity center.

I have discovered that being able to spend advantageously what one has is really the equivalent of an increase in income. During these seven weeks I am grateful to have been able to find clothes to meet my needs and wants at surprisingly moderate prices. I was even led to a lovely fur coat which I thought would be far beyond my reach, but which I found offered on sale at a figure well within my means.

I should like always to use what I have freely, because I believe excessive saving indicates a lack of faith in God's constant provision for us, his beloved children.—*H. M., Michigan.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My problem really concerns myself though it affects my family of two little boys and my husband.

I am extremely nervous and have a phobia about going out of the house by myself. I consider myself as mentally ill.

I do so want to become a real good mother and be able to take my children for walks and to the park by myself without depending on someone else to do it for me.

The reason I have a fear of going alone is because I suffer very bad physical sensations. A doctor says I am physically perfect and refuses to give me medication, so you can see it is all mental. I have been this way for four years. Is there anything you can do to help me?—*From a letter received by Silent Unity.*

We have taken your need up in our prayers dear friend. Let us assure you that even if throug the experiences of life you have become so fearfu and apprehensive that it is difficult for you now t approach life in the stable, assured way you shoul approach it, you can free yourself from this fea and apprehension. You can free yourself throug the regular and conscientious practice of prayer.

Prayer will release the powers for happy, pro ductive living that God has equipped you with Through prayer you will become acquainted wit

the wonders of your spiritual nature. Through prayer you will become convinced that life is good, God is with you, and there is nothing for you to fear or be apprehensive about.

Your entering again into a full life will be a matter of re-education; so do not get discouraged if you are not able to accomplish it in the courageous way you should like. Keep praying. Keep reminding yourself that you have the power within you to live fully and productively. Keep trying every day to do something to expand your capabilities and test your powers. Bit by bit inner assurance will develop, and one day you will find that you no longer have the "physical sensations" that have made you fear to take your children out. God bless you.

There are times when my problem seems so great that I do not even know how to pray about it. Briefly, it is this: My husband is one of a large family of children who were so cruelly treated during their young years that not one of them is capable of happy, normal living. My husband loves me and tries to be good to me. However he is a tyrannical and abusive father to our sons. He is jealous of them, belittles anything they attempt to do. He stifles them at every corner. Two of our boys are now married, for which I am very thankful, but the younger two still remain at home.

I have done my best to handle his outbursts with love and patience. I have used my understanding of his childhood to guide me in helping him, but I am at a loss to know what I should pray for now. I want my children to have unwarped, normal lives, but how can they with such an influence? What can the future bring to me

when my heart is too scared to beat properly?
—*From a letter received by Silent Unity.*

How happy we are to have this opportunity t pray with you. You have God's richest gift, a com passionate spirit. How fortunate your husband an children are to have had you as the guide and com forter in their lives. Not many would have had th capacity to understand a mind like your husband and to help her children understand that their fa ther's behavior was due to his own feelings, no to any failings in them. Does it not make you fee wonderful deep in your soul to realize that you ar capable of so much Christlike expression?

It is this kind of expression that brings joy an richness to living. So while life with your husban has brought you tremendous challenges, your inne world—the world of real values—is rich and won derful.

When your children understand that their father' early life did not prepare him adequately for stabl happy living, they will not fear him or be disap pointed in him. Nor will their approach to life b warped. They will know that here and there are t be found people whose early environment mad them so fearful and distressed that they cannot ge outside themselves enough to consider the feeling and needs of others.

You ask in your letter what you should pray fo Pray for an ever greater realization of the wonde of your own spirit. Pray for your husband to kno the joy of adult thought and emotion. Pray for you children to understand their father and to know tha in spite of his emotional shortcomings they can hav

happy and fulfilling lives. Pray that you may know the wise and productive way to proceed with your own life. We shall be praying with you.

An Important Announcement

Unity's Telephone and Telegraph Address:

Although Unity School is now located near Lee's Summit, approximately twenty miles frow downtown Kansas City, we still have 24-hour direct telephone and telegraph service through Kansas City, Missouri.

Therefore when communicating with us by long-distance telephone or by telegraph, please do not direct your call or telegram to Lee's Summit, but give our address to the operator as:

Unity School of Christianity
Kansas City, Missouri
(Telephone BAltimore 4720)

Unity's Mailing Address:

Since the Lee's Summit post office is the one nearest our new offices, *all mail addressed to Unity* should now be directed to Lee's Summit, Missouri.
Address all letters and other mail to:

Unity School of Christianity
Lee's Summit, Missouri

Use the Lee's Summit, Missouri, address when you write.

Use the Kansas City, Missouri, address when you telephone or telegraph. This will help us serve you more efficiently. If you have occasion to communicate with Unity frequently, you may want to clip this announcement and save it for future reference.

UNITY CENTERS

The following leaders are conducting a ministry in keeping w
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W. Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Unity, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nichols, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Riverside—Harriett Nicholls, 4015 13th St
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C
San Fernando—Vera Stenen, 125 Maclay
San Francisco—Robert Hulbert, 25 ton; Ethel Higgins, 133 Geary bl
San Gabriel—Ethel Turner, 325 S
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, N Broadway
Santa Barbara—Unity, 227 E Arrel
Santa Cruz—Alice Hopkins, 916 Rive
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tw
Stockton—Grace Swannell, 48 W P
Studio City—Herbert J Schneider, Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo
Watsonville—Alice Hopkins, 31A Ma
Whittier—Louise Newman, 410 S G leaf

COLORADO

Denver—Alice Benson, Colorado bl
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fair
Hartford—Edna Titus, 926 Main
Meriden—Bonnie Adams, Hotel Wint
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ana Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Br way
Delray Beach—Frances Jarrell, 34 4th ave
Fort Lauderdale—Nora Campbell, W an's club
Fort Myers—Mildred Brown, 7 an Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Or
Sanford—Carolyn Parsons, Valdez
St Petersburg—Louise Beaty, 801 6 a
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Tres George Washington hotel

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 109½ N Main
Champaign—Viretta Sutherland, City bldg
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Mich
Decatur—Maud Kellogg, 317 W Decatur
E St Louis—Florence Schaefer, Broadview hotel
Evanston—Maud Kellogg, Evanston hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court & Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 244 Ky
Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Unity, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 233 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Ellers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin

Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, Statler hotel

Elmira—Elise Rosenburg, Merchants Bank bldg

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills inn

Great Neck—Emma Jean Sartori, 71 Cutter Mill

Ithaca—Elise Rosenburg, I O O F hall

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High

Canton—Daisy Daggett, 203 6th N W

Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale and Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Nora Elliott, 19½ S Limestone

Toledo—Wallace Tooke, 2740 Upton

Warren—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg

Tulsa—Grace Kehrer, 714 S Bost

Oklahoma City—Alice & Schuyler C ley, Midwest bldg

Okmulgee—Ruth Jacques, McCull bldg

Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 2

PENNSYLVANIA

Philadelphia—Margaret Feldt, St J hotel

Pittsburgh—Andrew Carlson, 233 O

TENNESSEE

Memphis—Merton Thorpe, 1911 Ma

Nashville—Susan Smartt, 1816 Broa

TEXAS

Amarillo—Eugenia Lane, 114 E 15

Dallas—Ruth Gillespie, 2030 Comm

El Paso—Mabel Peck, 130 E Rio Gr

Fort Worth—Ruth Gilpin, Flatiron

Houston—Lilian Brass, 3500 Louisi Corine Smith (col) 1302 Schwart

San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 Pa

Everett—Estelle MacPherson, 2609 more

Kennewick—Beulah Scott, Arrow

Seattle—Donald O'Connor, Arcade

Tacoma—Warren Meyer, 1012½ A

Wenatchee—Maud McCulloch, Colu hotel

Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bld

Milwaukee—Mae Lundahl, 208 E consin

Racine—Lu Verna Bauer, 423 S Ma

CANADA

London—Mary Dunning, Moose temp

Montreal—May Duncan, Ritz-Ca hotel

Ottawa—May Duncan, National bld

Regina—Unity, Thompson blk

Toronto—Mary & George Dunning, Yonge st

Winnipeg—Edna Bowyer, 360 Youn

ENGLAND

Easington Village—Thomas Merrin 11 Sea View, Co. Durham

Iver Heath—Dora Johnson, Ellsr Slough rd

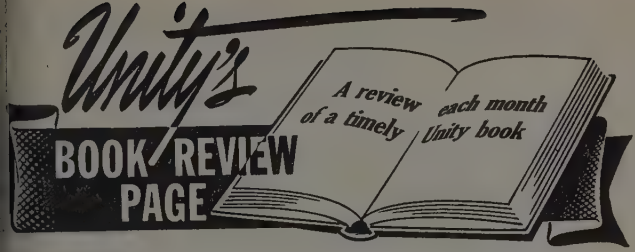
London—Ruth Hacking, 6 Stanhope race, W 2

Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy.



Both Riches and Honor

By Annie Rix Militz

"The truly rich are those who have plenty to spend and who spend that plenty, not those who have plenty to save and who save it. The miser is not rich. The prodigal is nearer to prosperity, even in his ignorance, than the frugal person who never learns how to spend wisely." "Do not save up for a 'rainy day,' for the rainy day will come as surely as you prepare for it."

These significant observations are made by Annie Rix Militz in her book *Both Riches and Honor,* in which she discusses man's unlimited capacity for prosperity once he gains the right attitude of mind toward material success and supply. *Both Riches and Honor* is a book that can show you how to take the first steps toward having a more abundant life. Six of the twelve chapters discuss spiritual treatments for establishing prosperity in the home and for succeeding in the business world.

You can help yourself and your loved ones to a new consciousness of the life abundant by reading this vital book on prosperity.

(*Both Riches and Honor* is priced at $1 a copy.)

Appearing in Other Unity Magazin This Month

New Serial in Wee Wisdom

Beginning in the June issue, *Wee Wisdom* preser a new serial story for boys and girls by Gardner Hu ing entitled "For Pity's Sake, Kitty!" Part one of t new serial, which the author says is "the long sto of a short day," introduces 11-year-old Kathy Ender (called "Kitty" by her brother "Bim") and 12-year-o Ivy Partridge, whose brother Don owns the garag apartment where Kathy and her brother are livin But Ivy and Kathy are not playmates, for Ivy is snc bish and sour-faced and more than a bit jealous the only thing Kathy has that Ivy has not—happine

Hollywood Comedian Friend of Youth

The June issue of *Progress* brings young people a other fine story by Dena Reed, who tells of her inte view with the Hollywood comedian, Lou Costello. Wi the help of his partner, Bud Abbott, Lou Costello h helped to transform the Hollenbeck-Boyle Heights d trict of East Los Angeles into a free play-and-heal center for young people and says:

"There isn't anything more important for your folks than to get off to a good start and build the lives on a firm foundation. God endowed them wi energy to learn and to do. If they don't channel th energy properly, it can lead them into trouble. B in my opinion, there are no juvenile delinquents or ba boys—there are only delinquent communities that dor make things decent for kids."

The title of this story is "Build a Firm Foundation

How to Obtain Divine Guidance

Under the title "What Shall I Do?" Worral G. Sonastine, favorite Unity writer, tells in the June 4 issue of *Weekly Unity* the secret of obtaining divine guidance at all times and under any circumstances. Says Mr. Sonastine, "Earnestly desiring to know what God wants us to do is the first step toward learning and doing His will. It is the first step toward the kingdom of heaven. . . . God wants us to have His all-wise guidance."

The True Vision

In her article "Out of Darkness," which appears in the June issue of *Daily Word,* Esther Freshman, who is now conducting a class of fifty blind persons in creative writing, tells the story of a woman who "had her physical sight, but even so she could not see her way in life at all" until her work with classes for the physically sightless brought her out of the darkness of self-pity. You will find this a tenderly moving story with a real lesson in how to face seeming adversity by using true vision.

Combat Tension in Business

In the June issue of *Good Business,* John D. Murphy discusses so-called "nervous tension" and says, "Whether we like to admit it or not, the chief underlying cause of tension is self-centeredness. If we unconsciously place our finite personal self as the center of things, tension is bound to develop." He then goes on to explain how centering our attention on God always relieves the situation. The article is titled "The Prayer Cure for Tension."

Unity Books and Booklets

For Beginners	Beginning Again	standard only
	Favorite Unity Radio Talks	
	God a Present Help	standard only
	God Is the Answer	*Dutch* $1; *English*
	Great Physician, The	standard only
	How I Used Truth	*German* $1; *English*
	Lessons in Truth	standard only
	Lessons in Truth	*German, Russian, Spanish, Dutch*
	Letters of Myrtle Fillmore	standard only
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	standard only
	Mental Equivalent, The	*German* $.10; *Russian*
	New Ways to Solve Old Problems	de luxe $2; standard
	Sermon on the Mount	*German*
	Six-Day Healing Practice, A	*Spanish* $.10; *English*
	Whatsoever Ye Shall Ask	de luxe $2; standard
For Healing	Christian Healing	*English, German*
	Divine Remedies	
	Jesus Christ Heals	standard only
	Truth Ideas of an M. D.	standard only
	You Can Be Healed	standard only
For the Home	Meatless Meals	cloth
	You and Your Child	standard only
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor	*French* $1; *English*
	Prosperity	standard only
	Prosperity's Ten Commandments	standard only
	Working with God	standard only
For Inspiration	Best-Loved Unity Poems	standard only
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	standard only
	Mightier than Circumstance	standard only
	Sunlit Way, The	standard only
For Devotion	Bible, American Standard Edition	
	Book of Silent Prayer	
	Effectual Prayer	standard only
	Silence, The	
	Unity Song Selections	cloth
For Advanced Study	Atom-Smashing Power of Mind	standard only
	Christ Enthroned in Man	de luxe $2; standard
	Know Thyself	de luxe $2; standard
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	standard only
	Mysteries of John	standard only
	Selected Studies	standard only
	Talks on Truth	standard only
	Teach Us to Pray	de luxe $2; standard
	Twelve Powers of Man, The	standard only
	What Are You?	standard only
Greeting Booklets	Are You Getting All You Want from Life? .10	Holy Bread
	Be at Peace .10	Land Is Bright, The
	Challenge of the Dawn, The .10	Life Is Consciousness
	Daily Resurrections .10	Mental Equivalent, The
	First Things First .10	Preparation for Easter
	Gift Imperishable, The .10	Recipes for Living
	God Is Blessing You Now .10	Song of Life, The
	Good News, The .10	To Them That Ask
	Great Helper, The *French, English* .10	Way of Faith, The
		Where I Am King
	(12 copies of these booklets for $1. Envelopes included)	
For Children	Jet's Adventures	
	Jet and the New Country	

NEWS *from* UNITY

In Unity *Next Month*

UNITY for July brings you Ruth Barrick Golden's provocative, challenging article "Use It!" in which she says: "In the past century tremendous progress has been made; marvelous discoveries and inventions have literally transformed the world in which we live. . . . We have seen the development of labor-saving machines, reducing our working day and the work week . . . We have seen the reduction of illiteracy . . . But the fact remains that we have scarcely begun to tap the material resources or the spiritual forces of our world." She then goes on to explain how we have yet to learn how to use money, the capacities of our mind, our hidden talents for friendship, love, and understanding, and our faith. Readers will find much real help in this story.

Unity Magazines Published in Braille

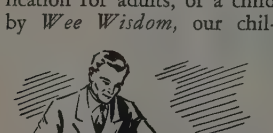
Through the Unity publications in Braille the marvelous light of the Jesus Christ teachings has dispelled the darkness in the lives of many blind friends. Every day we come in contact with new friends who do not have sight in the physical sense but who are spiritually discerning and eager for a means of communing with the inspired thought of the day.

One reader says: "I wish to thank you very much for your lovely gift to me of *Daily Word* in Braille. This magazine gives me many happy and helpful hours that would otherwise be very lonely."

Our Braille readers of long standing are serene in their knowledge of Truth, and they have a part in lifting the consciousness of the world. Another reader says: "I have been helped so very much

and feel that in spite of all that is going on these days I can still count my blessings. God is good."

If you know of some person who would be helped by *Daily Word,* our Braille publication for adults, or a child by *Wee Wisdom,* our chil-



dren's magazine in Braille, send us his name and we shall be glad to enter a subscription for him without charge. Since these magazines are published in revised Braille, Grade 1½, be sure that your friend is familiar with this grade.

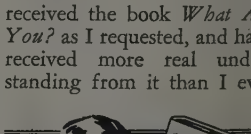
The cost of publishing our Braille literature is met in part by love offerings of friends, and we are grateful for every gift for this part of the Unity work.

Book Helpful to Many People

What Are You?, the book being used in connection with Unity's current program of self-discovery, is one that has proved helpful to many people. A Truth student in Michigan writes:

"I should like to write personal thank-you to Ime Octavia Shanklin for her bo *What Are You?* which changed the course of my so much. At first I scanned the book, but as days progressed and a per of uncertainty and resentm engulfed me, I found mys perusing it more and m until today, after th months, I do not let an e ning pass without reading a few minutes or more fr some chapter in that treasu volume. Many of the s tences are indelibly marked mind and come forth to as me whenever adverse wi assail."

Another friend writes: received the book *What You?* as I requested, and ha received more real und standing from it than I e



believed I could gain. I a vise all Truth students to re it."

An announcement regar ing Unity's Self-Discove Program appears on anoth page of this magazine.

Gift Suggestion for Father's Day

Good Business, Unity's magazine for business people, appeals to any man in business or the professions because it contains practical, down-to-earth, up-to-the-min-

te ideas for adapting Christian ideals to all lines of vocational endeavor. Its stimulating articles are written to help lawyers, mechanics, salesmen, teachers, manufacturers, office clerks, executives —men in all walks of life— to achieve true success.

Whether Dad is an employer or an employee he can depend on *Good Business* for help in solving problems in human relations, developing the right mental attitudes toward work, and in cultivating the qualities of confidence and self-assurance that are characteristic of top-ranking businessmen.

Each month *Good Business* presents accounts of complex situations and problems in business and recommends definite steps leading to their satisfactory solution. Dad will find that *Good Business* can help him not only to add color and zest to his work but also to crown his every effort with success and prosperity.

And remember—Father's Day this year is June 18.

Free Unity Booklets Available

We now have on hand a new supply of the free issue of the booklet *"As You Tithe so You Prosper,"* by Louis E. Meyer. This is a small, unabridged, paper-bound edition of the regular fifty-cent Unity book published under the same title.

If you have never read *"As You Tithe so You Prosper"*

or have never tried the tithing plan, now is your opportunity to send for this free Unity booklet on the subject of tithing and learn how putting God first in your life can miraculously affect your prosperity.

Also available now is the

fourth edition of the free booklet *"Health Is Catching."* This volume contains testimonials of healing through faith that have not appeared in previous editions.

You may have free copies of either or both of these booklets by addressing your request to Unity headquarters, Lee's Summit, Mo.

The New Way to Prosperity

When one ceases struggling so hard in a personal way and turns to God for the fulfillment of his every need, a new conception of prosperity is his reward. Upon this principle of returning to God and acknowledging Him as one's real source of supply the Unity Prosperity Bank plan is based.

Through the daily practice of the Bank drill you gain a new awareness of God's omnipresence and availability. By daily meditation and sharing in the manner suggested by the Unity Prosperity Bank plan you open your consciousness to soul-satisfying prosperity. After following the plan for seven weeks you may use the accumulation of your daily offerings to send gift subscriptions for UNITY magazine to your friends and loved ones.

Unity Book in Portuguese Pamphlets

Since the beginning of
year Unity has printed sev
more of the chapters of
book *Lessons in Truth,* by
Emilie Cady, in the Po
guese language. All the ch
ters are now available
pamphlet form in Portugu

Pamphlets may be p
chased for five cents e
(there are nine in all),
they may be sent free thro
Unity's Good Neighbor Fu
to countries where monet
restrictions prevail. They r
be ordered by the follow
titles: "Being" and "Thi
ing" (Chapters I and I
"Denials" and "Affirmatio
(Chapters III and IV
"Faith" (Chapter V); "P
sonality and Individuali
(Chapter VI); "Spiritual U
derstanding" (Chapter VI
"The Secret Place of the M
High" and "How to Find
Secret Place" (Chapters V
and IX); "Spiritual Gif
(Chapter X); "Unity of
Spirit" (Chapter XI); a
"Bondage or Liber
Which?" (Chapter XII).

These nine pamphlets co
prise the Portuguese trans
tion of the entire book *L
sons in Truth.*

DISCOVER YOUR REAL SELF!

Unity's Summer Program of Self-Discovery Now

This year Unity's annual Truth-Demonstration program is based on the subject of self-discovery. To help you establish your true identity as the mind, the substance, and the expression of God, a refreshing, renewing course in the demonstration of Truth principles has been planned for you, using the Unity book *What Are You?* by Imelda Octavia Shanklin.

All Unity students who desire now to demonstrate the Truth they have learned are invited to take part in this program.

WHAT YOU DO:

1. Using the book *What Are You?* by Imelda Octavia Shanklin, set aside a certain portion of each day for reading and meditation.
2. Follow the assignments given in the free auxiliary booklet that accompanies each copy of the book *What Are You?* ordered now for use in this summer program.
3. Read the suggested Bible passages for each day.
4. Put into practice daily the Truth points you learn.

Begin the Truth-Demonstration program at your leisure. If you do not already have a copy of the book *What Are You?* order a copy today from your local Unity center or direct from Unity headquarters.

WHAT YOU WILL GAIN:

Participation in this program of self-discovery will lead you into a new awareness of yourself and the divine power within you. You will find new abilities and learn new and definite rules for using them.

What Are You? is priced at $1 a copy. A free auxiliary booklet will be included with each book ordered. (If you already have the book, the free booklet will be sent to you on request so that you may take part in this program.)

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

"Bank" on Prosperity

Look at a Prosperity Bank, and what do you see? No
ing more than a little cardboard receptacle covered w
inspiring prosperity statements. However this Bank is mu
more than a little cardboard receptacle. It is a symbol
your partnership with God!

Over thirty years ago the Unity Prosperity Bank pl
was devised as a means of strengthening one's faith in G
An important part of the Bank drill is the daily prosper
meditation. As you use this meditation you will not o
be learning to look to God for your prosperity, but you w
be forming the habit of replacing limiting, negat
thoughts with prosperity-inviting ones.

If you should like to share Truth with others, you w
have an added incentive for keeping a Prosperity Bank si
the money you save therein may be used to send UNITY g
subscriptions to your friends and loved ones.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to p
with me for a successful demonstration. I will use the drill se
weeks and save $3 for the three UNITY magazine subscriptions (
year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. u-

In Response to Numerous Requests

UNITY ANNOUNCES THE PUBLICATION OF THE FIRST EDITION OF

FAVORITE UNITY RADIO TALKS

A Collection of "Unity Viewpoint" Radio Scripts Most Popular with Radio Listeners

The first Unity radio talk was given on July 16, 1922, in Kansas City, Missouri, over Radio Station WOQ. Since that early beginning Unity's service through radio has expanded until today Unity has a nation-wide program known as "Unity Viewpoint," a fifteen-minute broadcast presented six days a week over more than thirty stations in all parts of the United States, and also in Puerto Rico, Hawaii, and Australia.

For the past several years many listeners have written to request that the most popular of the scripts used on the program be printed in book form. It is in response to these numerous requests and for the benefit of those who cannot tune in to the programs that we herewith present the book *Favorite Unity Radio Talks*. The scripts included were selected because of their popularity with and helpfulness to the radio listeners. The scripts cover a variety of subjects—health, happiness, prosperity, human relations—all presenting the Unity viewpoint and the practical application of Truth to the problems of today's living.

Favorite Unity Radio Talks is a standard Unity book priced at $1.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Oases

Elizabeth E. Barnes

I shall remember always hills of jade
And meadows luminous with sheen of sun,
When April smiles across the land and one
By one the flowers blossom in the glade.
A burning memory's the rich brocade
Of autumn's tawny hedgerows overrun
With bittersweet, where milkweed floss is spu
Above the purple asters' cavalcade.

Such beauty I have garnered through the yea
Storing each season's choicest offering;
Drawing a magic circle 'gainst life's tears,
Wherein my soul is armed, remembering.
God's ports of loveliness have been my que
Havens where my soul has paused to rest.